

LIGHT IN THE WEST.



"LET THERE BE LIGHT."

VOL. VI. ST. LOUIS, MO., WEEKLY—SATURDAY, NOVEMBER 13 & 20, 1886. NO. 31.

NOTICE.

In accordance with the request of its many friends "*Light in the West*" is now changed from a Semi-monthly to a

WEEKLY

publication. The advance subscription price will not be changed until December 1st. See notice.

Entered at the Post Office, St. Louis, as second-class matter.

Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

SUBSCRIPTION IN ADVANCE.

One year	\$1.00
6 months60
Single copies05
100 per cent. will be added to subscriptions not paid in advance, or per year.	2.00
Specimen copy sent free.	

ADVERTISEMENTS published at 15 cts. per line for the first, and 10 cts. per line for each subsequent insertion. Larger contracts and long time rates subject to contract.

MONEY is at our risk ONLY when sent in St. Louis or New York Draft, Postal Note, Post Office Money Order, or (small amounts) in Registered letter, all payable to

SAMUEL ARCHER, Editorial & Business Manager,
314 CHESTNUT ST., ST. LOUIS, MO.

In reality there are no such things as chance, sudden events or accidents.

MEDIUMS generally are not half as dishonest as nine-tenths of those who go to them for tests.

HUMILITY should pervade the whole being of one who is seeking knowledge from the spirit world.

We should receive communications from our spirit friends with the eyes of our intelligence open and exercise our judgment fully.

TYNDALL, from his standpoint of chemistry, sees things as a man looking through a tube. His prayer guage is like a discussion of the question, Which is primary, matter or spirit? when without matter we could not comprehend spirit, and *vice versa*. Prayer is not to be measured by the law

of chemic atoms, or rules laid down in geometry. It rises above the earthly matter of the crucible.

SULPHURET of silver is imbedded in the solid quartz, and the shining metal is brought forth only after much labor: so the virtue of a people is made apparent only by their struggles with adversity. P.

THE screw-shaped fossil from which the Archimedes limestone is named was evidently the original of the old Athenian mechanic's idea of the screw-power. So these fossils, buried four thousand feet under our prairies, tell us there is nothing new under the sun! P.

THE WOMAN'S CONGRESS.

THE ASSOCIATION FOR THE ADVANCEMENT OF WOMEN.

What a wonderfully queer thing it would be if in our ramblings some day we would bring to light "*An Association for the Advancement of Men!*" Yet it should be no more startling to us than the name, or rather fact, of the above organization. Why is it that a portion from among the most refined, intelligent and educated women of this or any other land have been moved to band themselves together in a cause, the chief purpose of which is portrayed in the name, "*Advancement of Women?*" And because these women took this step, associating themselves together, choosing to name each annual convocation a "*Congress,*" many of the leading politicians, and most of the rank and file of the parties, sneered at the movement; and so did the public press—including the Christian—more at first than latterly, be it said to their credit.

The very fact that there was excuse for such an organization should cause all these boasting liberty loving people to blush with shame. Why are not the rights and enjoyments of women as advanced as are

those of men? Tell us, you woman-loving philanthopists who have had in your tender keeping the welfare of our mothers, sisters and daughters, ever since the "*majority*" conferred upon you the right of suffrage in this nation, following the example of your progenitors for thousands of years; Why is it their rights are not co-extensive with your own? Why should there be any more excuse to-day to organize for the advancement of women than for the advancement of men? Tell us, you men who hold in your hands that time honored instrument which vouchsafes American liberty to you? You elect yourselves to office, enact the laws, concerning your property, and woman's too, and assess taxes for her to pay. You make the laws under which thousands of females, young and old, toil and sweat in factories; you make the laws under which intoxicating drinks are dealt out to the mothers' children by the hand of the avaricious and depraved. Thus another generation is being raised up to take from you into their hands this precious charge of mothers, sisters and daughters. Can it be that this will go on so forever? It might, if it were not that woman is equal to the necessity. These noble women are rising up in their might, and are coming to the rescue and *they will be heard*. They demand no sickly, special legislation, but Equal Rights under the Constitution. When we look back fifteen years we can see great progress. At first the right to vote was the most prominent claim, as tho' through the ballot all wrongs could be righted. Now they view it as only one of the stepping stones up to a higher plane where the great problems involving the evolution of mankind to a better condition are being solved. Women are to-day grappling these questions with energy, judgment, discretion and power. It is no longer to be asked whether she is fit and

capable or whether she had better be let do it—*she is doing it.*

Spiritualism advocates the liberty of all, and equality before the law. This is why we give so full a notice of this Association, as follows:*

THE ASSOCIATION FOR THE ADVANCEMENT OF WOMEN, was brought into existence by Sorosis, the Womans' Club of New York City—the first Congress thereof being held October 15th, 16th and 17th, 1873. In order to show the tone and scope of the subjects discussed we note that at this first congress the following papers were read: "How can women best associate their efforts for the amelioration of society," by Mrs. Julia Ward Howe; "The Inviolable Home," Charlotte Beebe Wilbour; "Enlightened Motherhood," by Mrs. Corbin, Mrs. Tracy Cutler, Mrs. Bristol, Mrs. Lovering, and Mrs. Chandler; "Co-education of the Sexes," by Mrs. A. A. Allan, Mrs. Stanton, and Mrs. Sara A. Spencer; "Higher Education of Women," by Rev. S. M. Perkins, Phebe Cozzens, Prof. Mitchell, Prof. Frances E. Willard, and Mrs. Harbert; "Women in the Church and Pulpit," by Rev. Phebe A. Hanaford, and Rev. Augusta Chapin; "Woman's place in Government," by Mary F. Eastman, and Mrs. Hooker; "Woman in Relation to Her Dress," by Elizabeth S. Phelps, Abbey G. Woolson, and Mrs. Celia Burleigh; "The Necessities of Woman Professorships in Mixed Colleges," by Rev. Caroline A. Soule; "Prison Reforms," by Mrs. Chace of R. I.; "Relation of Woman to Temperance," by Mrs. Churchill, and Mrs. Goff; "Cheering Prospects of Women," by Harriet Beecher Stowe; "Endowments for Women's Colleges," by Catharine E. Beecher; "Medical Education of Women," by Dr. Jacobi; "Practical Culture," Emma Marwedel; "Women in Industrial Art," by Helen Potter; "No Home and No-home Influences," by Mrs. Bronson; "Boston University," by Miss Paabody; "Relation of Women in the Household, to Women Outside," by Rev. A. B. Blackwell.

The second Congress met in Chicago, October 15th to 17th, 1874. The third at Syracuse, N. Y., Oct. 13th to 15th, 1875. The fourth in St George's Hall, Philadelphia, Oct. 4th to 6th, 1876. The fifth at Cleveland, Oct. 10th to 12th, 1877. The sixth at Law's Opera House, Providence, R. I., Oct. 9th to 11th 1878. The seventh at Madison, Wis., Oct. 8th to 10th, 1879.

The eighth at Boston, Oct. 13th to 15th, 1880. The ninth at Buffalo, N. Y. Oct. 19th to 21st, 1881. The tenth at Portland Maine, Oct. 11th to 13th 1882. At this last Congress the constitution and by-laws, membership, etc., of that year and as in force at that time were published. We reproduce the constitution from the "History of the Association," as written by Mrs. Lita Barney Sayles, one of the secretaries, who from the commencement of the organization has been one of its most efficient workers:—

ARTICLE. I. This Association shall be known as the ASSOCIATION FOR THE ADVANCEMENT OF WOMEN.

ART. II. Its object shall be to receive and present practical methods for securing to Women higher intellectual, moral, and physical conditions, and thereby to improve all domestic and social relations.

ART. III. Its officers shall be a President, Vice President, Secretaries, Treasurers, and an Executive Committee of not less than nine members, which shall have full charge of the business of the Association. These officers shall be elected annually. Election may be without ballot, unless a ballot be called for by one-third of the members present.

ART. IV. Its object shall be sought through annual Congresses for the airing and discussion of papers pertinent thereto. The Executive Committee shall determine the time and place of such Congress. None but members shall take part in such reading or discussion, unless on formal invitation by vote of the Association.

ART. V. The initiation fee shall be \$2, and the due payable at the beginning of each annual Congress shall be \$2. Any member neglecting these payments loses thereby the right to vote and hold office. Any voting member may present to the Executive Committee the name of any woman wishing to become a member; and the Executive Committee may elect her for membership in the Association.

ART. VI. Strict parliamentary forms shall be observed in the conduct of the sessions of this Association.

In summing up the work of ten years we can not do better than to use the closing paragraph of this little history, by Mrs. Sayles, which is as follows:

"We have lived through our childhood, and the disaffections and diseases likely to be incident thereupon, and becoming more settled in our policy as the years shed their light upon our work, we feel assured that what was at first an experiment, is proving itself to have been an outgrowth of the necessities of our age, and is satisfactory thus far in its results. And we "rest in faith, nothing doubting," that as the added years, bring their added wisdom, our paths shall be made clearer and brighter that we may walk in them more unfalteringly;—our methods be constantly improved; our aims more widely understood and fellowshiped; and we shall become more truly national in our character, knowing no east nor west, nor north nor south, but only

men and women;—and what shall best contribute to their advancement physically, intellectually, morally, and spiritually."

It is now fourteen years since the Congress met in Warren Memorial Church, Louisville Ky. Oct 20 to 22. In her address the president, Mrs. Julia Ward Howe, said:

Dear Friends, Fellow Members and Officers of The Association for the Advancement of Women— I greet you, assembled on this new ground, with pleasure and gratitude. The uncertain course of human life spares us still, and with that subtle thread of life, so easily broken, is twined one finer still, and more precious, the thread of our heart sympathy, at once intellectual and moral. By this we are drawn together from Segions widely distant, from society as widely various in its character to meet here as one body, in view of one common interest.

THE MYSTIC SEVEN.

Let me here remind you that the number of our meetings now twice completes the mystic seven. The origin of the reverence in which this number was anciently held is not known to us, but, as it was deemed of old a sacred and auspicious number, we may be glad to inherit a little of its sanctity. The seventh day has too long been consecrated by worship and repose to be accounted a superstition. This is our second Sabbath of years. May it be a time of rest for us from all that is painful and harassing, but may it be, Christianly, a time in which no work of human necessity, of heavenly charity, shall be neglected. Plato assigns woman a place equal to that of man in his ideal republic. The world has perhaps gained but little in pure philosophy since Plato's time, but it has gained greatly in the application of philosophy to common life. And to my mind, one fact which this lengthened experience has shown us is that we must have a republic of women before we can hope to have one of men and women. So long as women are not trained to associate counsel and action, so long as the wisest among them chiefly understand their own sex as affected and governed by or governing the opposite sex, so long will women's undertakings be futile wherever they are in any conflict with the efficient desires of men. But let women become truly acquainted with the best characteristics of their sex, as well as with its poorer traits—let them learn by trying to act in concert, what their united strength is able to accomplish, and we shall have a republic of women able to cope and co-operate with a republic of men. Then and then only, shall we have a true republic, even and equal and just. We have, indeed, but three days in the year to be together. It would be very sanguine to suppose that in that short space of time we could go over all the ground which should be gone over every year, by able and thoughtful women, for the public good. I think I can say, however, that, such as our opportunities are, we do not waste them. Our

* We are indebted to the daily Louisville Courier-Journal the greater part of the information given.—ED.

meetings are not for gossip nor for idle talk, nor yet for the airing of personal merits and pretensions. We come together to consider questions eminently important both to the body social and body politic. Our life is but a little span—our strength is small; our moneyed power is null: our wisdom is of modest dimensions, but if we represent an honest purpose, a belief that our united effort can accomplish something useful for society, then the greatest strength is ours, the strength of good faith and good intention.

I, who have so often spoken to you, sometimes feel overpoweringly the shadowy mystery of human life, the transitory character of man and his works.

We meet and plan here as though we were assured of the endurance of the things we do and say. Yet we shall pass away and the abyss of oblivion will swallow up the remembrance even that we have been at all. The great historic world is a dissolving view in which empires, dynasties, institutions and doctrines come and go, and appear no more. Yet we are right in believing the faithful work will stand, and that the grand fabric of human society rests upon the basis of small industries and of virtues none the less heroic for being homely. The bee's nest, the ant hill, the coral reef persevere through the ages, and so do the love of home and of kind in the average man, the love of God and of humanity in the saintly one. Let us imitate the tireless industry of those tiny workers, let us share, too, the aspirations of those lofty, illuminated spirits. So shall our past endeavors be crowned with the victories of eternal truth.

At the third days' session officers were elected as follows:

President, Julia Ward Howe; Secretary, Ella C. Lapham; Treasurer, Henrietta L. T. Wolcott; Auditors, Sophia C. Hoffman, N. Y., and Margaret Lawrence of Ills.

Vice Presidents—Abbey W. May, of Massachusetts; Prof. Maria Mitchell, of New York; Elizabeth B. Chace, of Rhode Island; U. A. Quimby, of Maine; Caroline M. Brown, of Illinois; Sarah C. F. Hallowell, of Pennsylvania; Emma C. Bascom, of Wisconsin; Ellen M. O'Connor, District of Columbia; Susan Jarvis Cheney, of Connecticut; Rev. Antoinette Brown Blackwell, of New Jersey; Lou G. Hufford, of Indiana; Theodora Strong, of Ohio; Adele S. Hutchison, M. D., of Minnesota; Armenia White Hobbs, New Hampshire; Clara Bewick Colby, of Nebraska; Eliza A. Sunderland, of Michigan; Caroline M. Severance, of California; Jenny K. Trout, M. D., of Canada; Rebecca N. Hazard, of Missouri; Jennie A. Froiseth, of Utah; Ellen M. Mitchell, of Colorado; Laura Clay, of Kentucky; Elizabeth W. Varnum, of Florida; Clara Conway, of Tennessee; Emily E. Reed, of Vermont; Elizabeth Hyde Butume, Caroline E. Merrick, of Louisiana

Directors—Mary J. Safford, M. D., Mary F. Eastman and Ednah D. Cheney, of Massachusetts; Harriet A. Townsend, Anna Garlin Spencer, May E. Bagg and Anna D. French, M. D., of New York; Mary C. Peckham, of Rhode Island; Ellen Clarke Sargent, of California; Sarah

T. Hamilton, of Maine; M. Louise Burrows, Julia Mills Dunn and Elizabeth Boynton Harbert, of Illinois; L. D. Douglass and Frances E. W. Harper, of Pennsylvania; Mary E. B. Lynde, of Wisconsin; Clara M. Holmes, Margaret A. Cleaves, M. D., May Rogers and Rev. Marion Murdock, of Iowa; Lita Barney Sayles, of Connecticut; Rev. Augusta C. Bristol, of New Jersey; Emma Mont McRae, of Indiana; Mary E. Wing, of Nebraska.

Miss Laura Clay read a paper entitled "A Practical View of Woman Suffrage," as follows:

As it falls to me to present a practical view of woman suffrage, I shall give a simple statement of what appears to me to be the immediate needs of women which would be supplied by the ballot in their hands.

In the first place, I shall call attention to the need of it for maintaining a due self-respect. Every intelligent man and woman recognizes and reverences in the fundamental principles of our Government the success of that national prosperity and greatness which cause the heart to swell with noble pride and loyalty. One of those principles is: "Taxation without representation is tyranny." Our women are tax-payers. Our census reports millions of women engaged in money-making pursuits. By our equitable laws of inheritance, women inherit equally with men, and it is computed that about once in fifty years all property thus passes equally into the hands of men and women. Women are then tax-payers, whether in the earnings of their own hands or on inherited property. Shall they then consider that they have had all the recognition due them from the State when the tax collector hands them a receipt for moneys paid? Feminine weakness degenerates into abjectness when it tacitly allows that rights belonging to humanity may be withheld from women without wrong; and every woman who believes that tyranny corrupts on the one side and degrades on the other, should lift her voice against this form of it. Again, what inference do women expect their sons to draw, when, having taught them that "Just Governments derive their authority from the consent of the governed," they allow themselves to be governed by laws touching every one of their personal, domestic and property rights without the approval of a single one of their sex having ever been asked? They are on a political level with lunatics, idiots and felons, and I believe women and their virtues suffer from the fact in the estimation of all the young and other unreflective persons, and do not escape disparagement even from the more discriminating; for the first and strongest impulse is to connect lack of privilege with lack of merit. If mothers wish to train their sons in the virtues that distinguish themselves—abstinence from strong drink and tobacco, reverence and purity—they should make it a prime object to remove from their sex every occasion for undeserved contempt. We who live in the old slaveholding States know how difficult it was to teach by precept, the honorableness of labor in its numerous branches; because people saw such labor relegated to a despised race, and their industry shared in the contempt held for their condition. Thus it is with the growing youth. He seldom reasons, he imitates, and he will imitate the vices of those he admires sooner than the virtues of those whom he may indeed

love, but whom he finds the law brands as his inferiors.

Women gratefully acknowledge, in spite of some criticisms truth compels them to make, that the outcome of our Government is the best the world has ever seen for woman. Men have made many excellent laws, which are sufficiently well executed to afford them a high degree of security, and to exert a greater degree of caution for the good of others than they care to do for themselves can scarcely be expected of human nature. But what I do blame them for is the self-willed blindness that refuses to see that what suffices for the defence of men cannot suffice for women. When men make the mistake of appointing an unworthy judge, doubtless an abuse of justice equal to that mentioned is occasionally endured by a man, and the individual hardship is as great in his case as in the woman's. But the hardship stops with the individual; men are usually as able to resist injury as others are to inflict it, and no ruffian can hope to escape from them scot free, even if the law does not punish him. But such an outrage as that narrated contains a terrible menace to all women: for when a judge promises immunity for one order of injuries against them it encourages to still worse injuries by a hope of immunity all those wretches whose only restraint is fear of the law. I say, then, that men are not guiltless, though they disown with indignation such unworthy acts of their officers, as long as they do not seek out and put in operation the best agency for securing just execution of just laws for the protection of woman. And where shall we find an agency as good as the ballot in the hands of women themselves? The very instinct of self-preservation will make them watchful in the selection of officers. No partisan necessity will cause them to swerve from demanding guaranties for the safety of the community in the character of candidates. The presumption that woman's ballot will always be cast on the side of law and order is not based on any solution of the problem whether woman are better than men or not; it hangs on the evident fact that women need the protection of law more than men do.

We have not space for other discussions at this congress, which after a session of three days adjourned.

A WOMAN'S SPHERE.

They talk about a woman's sphere
As though it had a limit.
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing nor a woe,
There's not a whisper yes or no,
There's not a life, or death, or birth,
That has a feather's weight or worth,
Without a woman in it.—X.

JESUIT MORALITY.

Gury, in "Theologia Moralis": A husband is entitled to punish his wife when he sees fit. At first he is to use remonstrances; if these do not avail, he is to have recourse to more severe punishment.

The confessor is at first bound not to pay much heed to women complaining of their husbands, because women are habitually inclined to lie.

For Light in the West.

DO NOT BE DISCOURAGED.

BY EMMA TRAIN.

O, do not be discouraged—

For angels are your friends.
They will ever walk beside you—
Tho' the world may wrong and chide you,
Like dew their love descends.

Though sometimes you may wander—

Beneath the shades of night
And, while held in sorrow's keeping,
Your sad eyes grown dim by weeping
May fail to see the light.

Though sin and wrong may gather—

To bind you in their chain,
Failing 'oft in life's best duty
You may miss its truest beauty
And bear its deepest pain.

Yet ever noiseless gliding—

Through all the clouds and gloom,
Come the loving and the holy
To the needy ones and lowly
With gifts of fadeless bloom.

Then do not be discouraged—

For angels bring you cheer;
When life's evils have assailed you
When your mortal loves have failed you
Then you will know them near.

For Light in the West.

SPIRITUAL SPECULATIONS—REVIEW.

BY JOHN CUNINGHAM.

PART I.

The catastrophes at Charleston, general and personal, have for nearly three months interrupted spiritual writings or their publication by me. At the outset of the period, I was already under strong impressions as to the coming and nature of those disasters; and when they began to occur and to continue to proceed, spiritual and other work of different kinds were put as duties upon me. But then, also, had just appeared in *LIGHT IN THE WEST* at St. Louis, and in *The Medium and Daybreak*, of London, some comments and suggestions, founded on my essay, entitled *SPIRIT AND MATTER—EVOLUTION AND PROGRESS*, which had been published in those papers; and which, on account at least of some of the points made in them, challenged my attention. Some consideration of them has been but lately allowed me—and only to certain ends deemed fit or proper for mediumistic work.

I invite attention to the greater portion of remarks by Mr. Kitson, which appeared as a communication in the *Medium and Daybreak*, of August 20th last; and because their points merit reading, and they furnish some texts for what I have now to set forth:—

SPIRIT & MATTER—EVOLUTION & PROGRESS.

After perusing the able and scholarly articles

on the above subject by Mr. Cunningham, one feels somewhat disappointed to find one part of man's composition overlooked entirely, viz., that which is objective to the spirit's senses.

The articles are masterly and well sustained as a defence of the *ego's* non-materiality, and for that I admire them. Yet by confounding the term "spirit" and "soul," and asserting that they are synonymous, without supplying another word that would more appropriately express the nature of that which is objective in the spirit-world, and which is as solid and palpable to the spirit's senses as is the earth to ours, he leaves the student of spiritual philosophy in a maze and bewildered. He must either regard the *ego* as being identical with the spirit-zones and homes—(And I think Mr. Cunningham, and his illustrious inspirers, would not endorse such a proposition. For is not the comprehender superior to that which is comprehended? Then most assuredly the soul that inhabits a spirit-home, that admires the flowers, trees, and all its topographical features and beauties, must be superior to them)—or he must search for some other word to designate them by.

And why have we to do this? Why should we use "spirit" and "soul" as synonymous, when "spirit" is appropriate to express the nature of that which is objective in the spirit-world, and "soul," the ego, or real being.

I have, elsewhere, written a plea for a more definite understanding in the use of these words, because I feel that such is greatly needed. On some occasions we have the word "soul" to signify the immortal, God-derived being; and "spirit" to signify that which is objective in the spirit-world. On other occasions their significance is *vice versa*, and yet, again, as being synonymous, on our platforms, as well as in the above articles.

Spiritualism reveals that man's composition is three-fold, a trinity in unity, as follows:—

(a). Soul, a differentiated portion of God.

(c). The physical body which is forever laid aside at death.

(b). A spirit-body, which is real and substantial, and which serves as a medium of connection between (a) and (c) during earth-life. (b) is derived, or eliminated, from (c), as taught by that learned and talented author Mr. Hudson Tuttle, and it is also revealed in the New Bible, *ОАХСРЕ*, and confirmed by general experience in the spirit-circle.

That the spirit-body is eliminated from the physical, and is real and substantial, and that the spirit-zones are built up of etheralized particles given off by the whole of this planet's *flora* and *fauna*, is irrefutable. And if it is not sublimated matter, What is it?

And if "spirit" in this sense is objected to, another word must be substituted for it, if our spiritual philosophy is to be made intelligible, and placed on a firm basis before a scrutinizing world.

Of course "spirit," in the above sense, is quite different and distinct from *bios*, life, intelligence and wisdom. It can never be more than matter, however sublimated, etherealized, or attenuated it may become.

I have not yet had the pleasure of reading Mr. A. J. Davis's works, and therefore I am unacquainted with his teachings. And I may add that I do not remember ever reading that

"spirit is evolved from matter, after which it becomes life, intelligence and wisdom." And most assuredly I could not endorse, or entertain such an erroneous and dangerous assertion.

In conclusion I submit that there is a strong case for a more definite use of the words "soul" and "spirit" than is in vogue, using them first in one sense, then another, and again as being synonymous. This is made more and more manifest as we study the Spiritual Philosophy.

ALFRED KITSON.

55, Taylor St., Batley, Yorkshire, England.

The universe is a Duality—its primary division is into spirit and matter. It was to and upon this fundamental proposition that my essay confined itself in maintaining the immateriality of the spiritual *ego* of man. It did not pertain to my immediate argument or point, nor was it possible within the limits of the article, to cover and discuss the subjects propounded by Mr. Kitson.

SPECULATIONS AS TO SPIRITUAL LANGUAGE.

The subdivision of man, *by words*, into a triple constituency—soul or spirit; spirit body; and physical body—does not and cannot dispense with the paramount dual division, as man is surely *dual* in regard of intellectual and material consistencies; for, at last, the intermediate body (which Andrew Jackson Davis calls *soul*, Kitson calls *spirit*, and Allan Kardec calls *peri-spirit*) is resolvable, in its primary, into either a pure intelligent entity (spirit proper) or matter, however refined.

We have not, as yet, any special or technical spiritual language or nomenclature, either developed by agreement or customary use, or proclaimed by any recognizable authority. Therefore in my essay I followed intentionally the English language and *its authority*—I had no other scholarly choice—when I employed the terms *spirit* and *soul* as virtually synonymous, and when I claimed that they exclusively referred to the same entity. The English lexicographers (as will be seen in all standard dictionaries, as for instance, Hyde Clarke, London edition,) give the following definitions:

SPIRIT: immaterial being; intellectual being; soul; ghost; etc.

SOUL: immaterial and immortal spirit of man; spirit; vital principle; active power; etc.

What right had I, or has any one else, to give a physical meaning to either of these English words? And more, my spirit-friends have not impressed on me to regard man as a *trinity* in constituency. Such a trinity is not a philosophical or scientific proposition; and however the human being may be a compound of spirit and matter, it does not much, in the cor-

relation of these entities, concern his eternal destiny how long or in what condition the correlation may continue, if the essences are distinctive, and if they are not ultimately blended into one entity. Here come in some educational considerations, which may greatly affect the thoughts and aspirations of man, and to which the essay alluded as a leading matter. Yet I must at present forbear from the latter thoughts here springing up; and whatever relation spirit may—after this human life—have to matter, it will always during the association have the capacity to learn the nature and objective ends of matter—to appreciate and to govern them. In the next proximate life, spiritual intelligence will, no doubt, abide and exert itself in more sublimated fields and uses of the physical elements, and be surrounded by their manifestations in higher significances and increased beauties. The evolution of matter must keep pace, as far as its nature permits, with the progress of spirit, even if it be indefinitely as far as man may now suppose.

If there be a or the spiritual *body* (apart from flesh) in this or the next life, a new word is needed for its designation; and Kardec logically coined *peri-spirit* for its name. In other writings, I have accepted it for its purpose; but I had no occasion to discuss it in my essay; and I will here concede that when man's soul or spirit-intelligence passes from this earthly physical body, it still retains relations to the universe of matter, and for harmonial purposes requires and has a refined material vestment. But I protest against this physical body to the spirit being called either soul or spirit; it is no more spirit or soul than our present physical body.

In fact, we need a new language—a spiritual one. But I cannot here discuss how and when we are to obtain it. It will spring up. It must somehow evolve or grow.

It is not made my mission to indulge in mere controversies or dialectics with quibbling cavilists or self-constituted critics—the mere hangers-on to the army of the cause, or with those especially who have no spiritual gifts or mediumistic functions. My mediumship has higher and more direct work. I speak generally, and with no special reference to any particular persons. I have no time and place for the jargon of words, nor have spiritual papers space for elaborate quotations to show the ignorance, inconsistencies and obliquities of writers. For the legion of professor-

ships, from that of "push-pin" or of billiards up to those of so-called sciences and literature, I have only a passing bow. My educational acquirements, constant studies and legal training, when developed and used by my spirit friends, give me all the material and methods, and more, than which, at my advanced age, I have the time and space to employ. Yet I will not willingly pass over any important points, by whomever or however raised.

SPECULATIONS BY ANDREW JACKSON DAVIS.

But it is but fair and proper that I should here, and as preliminary to other expositions, touch upon and dispose of some matters which have personal appertinment, and which, in part elicited my essay. Mr. Davis' "Great Harmonia" comprises five volumes, entitled respectively, The Physician, The Teacher, The Seer, The Reformer and The Thinker. I have, also, seen and read a number of his other books, or quotations from them. In all these I have observed the almost incessant materialistic vein, and some apparent and startling incongruities into which it led him. His works are readily obtainable from Colby and Rich, of Boston; and I confidently refer to them as furnishing full and absolute proof of what I have asserted as to his theories. I could fill all the columns of LIGHT IN THE WEST for a year with pertinent quotations, showing that the Materialists have some right to claim him as one of them. But I will give a few short extracts, taken hap-hazard. He and I agree that spirit is an entity, a something that exists, even a substance; yet I claim, as I can also understand, that although spirit is a kind of substance, it is not a physical substance—that it is the immaterial entity of intelligence, and which as an English word it ordinarily implies.

But Davis, on a question: "What difference is there between Matter and Spirit" (propounded by himself in Vol. II., The Teacher, page 248), states — "I answer; spirit is a word which signifies, in my mind, an organization of matter in the highest state of advancement, refinement and perfection. Spirit is an indissoluble unity of the finest particles of matter. There is as much difference between spirit and electricity as there is between electricity and the common earth; but electricity is matter, and so is spirit."

Now as the accepted meaning of the English word (and there is a corresponding word in other leading languages,) is *immateriality*—widely comprehended and

cherished by hundreds of millions of mankind—by what authority, and on what facts and principles, did Mr. Davis have the affrontive presumption to thus pervert the significance of that sublime word, and to debase it into materialism? If he claims that he did it by *spiritual* (?) authority, and as a medium, then I, as a medium, distinctly deny the respectability of his spirit controls or guides, and denounce his affirmations as murky speculations!

On page 251 of same book, after some discussion of the question, "Are Soul, Spirit, and Mind synonymous, or are they not," he says, "Therefore, when I use the nouns substantive—*Soul, Spirit, Mind*, and *Individual*—the thought which suggests their employment is resting invariably upon the inward *Homo*, upon the individual *oneness* which is constructed upon those principles which elevate that *oneness* above the plane of change and disorganization. Hence the question is answered affirmatively—the terms are unqualifiedly synonymous."

Indeed! yet then, according to Davis, they are all matter, however elevated. This is monstrous! And I here ask, why, if those four terms imply and mean material elements, they are not like other forms of matter, subject to change and disorganization? Oh! how can any man even *imagine* matter, of any kind, as competent to indulge in intellectual and moral ethics? Man is a microcosm, not of a oneness, but of a duality.

But these are not mere casual assertions by Mr. Davis—they are fundamental tenets pervading his books, and strongly in his so-called "Divine Revelations" and "Great Harmonia"—his distinguishing popular works. In Vol III, The Seer p. 92 is this paragraph: "These chemical agents *will not always* produce the effects here described, because *the mind may be positive to them*—in which case their action will be very slight, and, perhaps, altogether imperceptible. But the simple fact, that the equilibrium of the spiritual principle *can be* thus disturbed, and the mind thus taken into captivity by *narcotics and stimulants*, is sufficient to demonstrate the materiality of the spirit, and, also, its unconditional dependence upon the many agents which move the vast panorama of the external world. In truth, I may say that we have an *ocular demonstration* of the materiality of the mind, and, also, of its natural psychological principles of action and power of daguerreotyping, in the "marks" upon children; indicating the fact, that the mind

receives and transfers shapes and colors with the utmost accuracy,—as the form and color of any fruit, animal or thing, which made an impression on the mind of the mother, in accordance with psychological principles.”

This is a clearly illogical, perverted and incongruous medley of statement—what a gross hodge-podge he has here made, in which spirit and mind are mixed as material elements with chemical agents and the physical body, drawing no distinctions between them—between the visible and the invisible! As Mr. Davis never had nor could furnish any “ocular” proof of the materiality of the spirit or of the mind, what “demonstration” can he give that they, like the chemical agents and the physical body which were palpable to the eye, were existent at all or that they either acted or were affected as he has above asserted? In face of such averments by Mr. Davis, an avowed Spiritualist, what are the purports of Spiritism and Spiritualism and of the immortality of the soul in his estimation, and in that of others, and of the facts they have developed and the meanings they have imparted? I am not now surprised that Davis has been credited with implacable antagonism to mediums and seances, through whom and which varied comprehensions and manifestations have been developed demonstrating the controlling power of spirit over matter, and the essential differences between them.

Of Davis’ Volume IV., *The Reformer*, it may be said that it gives throughout undue importance to mere material elements and conditions. He almost *deifies* Nature; and at page 288 he exclaims, “Beloved nature! be thou my eternal teacher.” The meaning here involved becomes pronounced, after his assertion on page 53—“Human beings, like trees, grow from and upon the soil.” On page 279 is the following paragraph: “Motion, life, sensation and intelligence, are elements as substantially real as fire, heat, light and electricity. Mind is as much a substance as matter; only, as you know, not so far down in the scale. And there is not one law designed exclusively to govern mind, and another to regulate matter; for the law of mind and the law of matter is ONE; and souls and stars are moved and regulated by the same great general principle. Attraction governs all. What is termed ‘repulsion’ is but the negative or left-handed action of the one universal law. Certain shapes and temperaments of mat-

ter meet, love each other, get married, and go into business; the issue will be, perhaps, a toad or a tree—perhaps, the planet; perhaps, a human soul.”

In all this, God or such a spiritual power seems utterly ignored; the law did not come from Him or It—it is all due to Nature, itself a result and not a primary cause. No German ever surpassed this in his Transcendental Materialism. Davis goes so far in this vein of writing, that at page 291 he pauses, and exclaims to himself: “What! Do you teach a materialistic Spiritualism?” That was just what he had done and was doing; and he does not then proceed to deny it. He had filled many tomes with it. He shook hands with Prof Haeckel!

He should have re-written and corrected all the books herein referred to, or suppressed them, or he should not about a dozen years after their complete publication, have inconsistently said, in his comparatively unread book on “Diseases of the Brain” (published in 1871,) page 83, “But gratefully I affirm that I have nowhere nor at any time been enough mis-impressed and mis-educated to teach that man’s intellectual and spiritual existence was a product of the worlds which did most harmoniously elaborate and evolve his *vital* and *mere physical* existence.”

This was a complacent misstatement. His books had already done vast mischief; for I find that they had furnished to far inferior writers and lecturers (whose effusions have encumbered and defiled spiritual papers and other publications,) with materials to incorporate with, and bolster up, their own ignorant or crude or animal notions; and which they palmed off as *impressions* or *inspirations* imparted to them, as mediums, from the spirit-spheres, and although reeking with all the conceptions which could evolve from materialistic incubations and with their moral and mental consequences! Bestial Spiritualism out-cropped in the Woodhull and some other schools; and as did, also, transcendental materialism in either uneducated, or illogical, or unspiritual minds. Such stuff was well calculated to mislead from a presiding God! or to sell! or to get notoriety!

And it was in his book on “Diseases of the Brain,” on page 16, that Davis furnished what he had come to deem “The Human Constitution,” and which some have adapted as axiomatic. The formula is thus expressed:

I. “*Spirit*. Man’s spirit is the inmost fountain of causation and self-centred consciousness.

It is compounded of ideas and principles—pure reason, God in the flesh, intuition—the light which lighteth every man that cometh into the world.”

(The tenor of this is correct; but to compare spirit to the “fountain” and to a compound as here expounded, is rather incongruous. Spirit is a single pure entity. J. C.)

II. “*Soul*. Man’s Soul is compounded of the elemental forces, which correlate each other, are interchangeable, under the titles of motion, life, sensation, instinct, intelligence; are derived from foods, drinks, respirable air, and the so-called imponderables, all which after death enter into the formation and constitution of the spiritual body.”

(This is a jargon of meanings and words; “body” implies the physical, but *life* and *intelligence* are not inherent elements of matter—nor are vital sensation and instincts its characteristics. They are not findable in a corpse, and may not eventually be, in the so-called “spiritual body.” A word like *Peri-spirit* or soul-body should have been here employed. J. C.)

III. “*Body*. Man’s Body is an epitome of the fluids and solids, the simple elements and the compound substances which exist outside of man in the physical constitution of the globe, making man the flower of Nature’s system of organic development.”

This formula of Davis and his followers, differs from that of Mr. Kitson and others they are reversals as to the nature and scale of soul and spirit. Which is right? Neither.

In my next I will discuss other speculations.

Charleston, S. C., Nov. 11, 1886.

ICONOCLASM.

BY R. A. CAMPBELL.

Shall we attack the erroneous doctrines and useless ceremonies of such cults as we see to be in error? In short, shall we break the idols of other beliefs than our own? Brother Colville says in his lectures that this is no part of the work of Spiritualists. Brother B. joins issue with this pronunciamento, and says it is the mission of Spiritualism to tear down certain doctrines and establish others.

The truth seems to be, that just as the mists and fogs of the twilight morning are dissipated by the heat and light of the risen and rising sun—and thus the air is purified from its noxious and material poisons; just so are the errors and injurious or misleading ceremonies of imperfectly developed purity and intelligence dissipated and removed by the warmer affection and clearer truth which the illuminated teacher and exemplar brings home to the heart and vividly before the perceptions of the aspiring soul. When the

mists are thus dissipated there are no broken or fragmentary ruins left to tell they have ever been parts of the fog. So when errors and superstitious rites are dissolved in the heat and light of purity and truth there are no painful regrets for their annihilation.

The familiar illustration so often cited, that we must tear down the old building and remove its ruins before we begin to build the newer and more commodious and elegant edifice is sometimes misleading. The old building is not torn down until it is at least determined to build a new one in its place—and then because it is definitely known *by its owner* that a better one can be erected. This he cannot know until he is dissatisfied with his old house—which is, therefore, not an idol; because the new plan is now his object of favor.

If he is a wise builder the new house will be built—in his mind—before the old one is destroyed. When he contrasts his ideal house with his old building the latter is no longer lovely in his eyes—so its removal is a pleasure, not a pain.

To leave metaphor and speak plainly then: If one has a clearer perception of truth than his neighbor and therefore a better creed to teach let him instruct that neighbor in the newer and higher intelligence and the work is done; for the truth always dispels error—because there is not room enough in the same mind for truth and its opposer, error. The true effort, therefore, is not to break the old idols, but to render them unbeautiful in contrast with those more lovely.

Creed are man's theological habitations, and ceremonies are the furniture with which these habitations are garnished. When a man is so instructed as to be intellectually too large for his ceremonies he will do one of two things—enlarge his theological house and repair his ceremonial furniture, or build him a larger and better house and replenish it with new furniture appropriate to his changed condition.

Introduce the light and darkness will not obscure the vision of those who see the light. Let us then teach the truth, and errors will disappear; infuse a warmer purity and useless or misleading ceremonies will become obsolete; *introduce the divine*, and his distorted shadows as seen in the idols—whether they be stone—carved according to man's devices—or whether they be creeds—constructed according to man's limited ideas—will not be found. We need not trouble ourselves

to break or convert them; the owners will be only too anxious to put them out of sight where they have a higher ideal.

Let your light so shine that others may see its clearness and beauty—and those who see it will not turn to admire or defend their own former darkneses. Those who do not see the light will not be benefitted by denunciations of their darkness.

ECCLESIASTIC THEOLOGY.

I have preached against the errors of ecclesiastic theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land. The theological notion of God, man, and the relation between them, seems to me the greatest speculative error mankind has fallen into. Its gloomy consequences appear: Christendom takes the Bible for God's word, his last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love; the sun of righteousness will give no added light or heat on the cold darkness of the human world. From portions of this "infallible revelation," the Roman Church logically derives its hideous and despotic claim to bind and loose on earth, to honor dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent, or priestly cruelty apply; and hereafter to bless eternally or else forever damn. Hence, both Protestant and Catholic logically derive their imperfect, wrathful Deity, who creates men to torment them in an endless hell, "paved with the skulls of infants not a span long," whereinto the vast majority of men are, by the million, trodden down for everlasting agony, at which the elect continually rejoice. Hence they derive their devil, absolutely evil—that ugly wolf whom God lets loose into his fold of lambs; hence their total depravity, and many another dreadful doctrine which now the best of men blind their brother's eyes withal, and teach their children to distrust their Infinite Perfection, which is Nature's God, dear Father and Mother of all that is. Hence, clerical skeptics learn to deny the validity of their own superior faculties, and spin out the cobwebs of sophistry wherewith they surround the field of religion, and catch their unwary men. Hence, the Mahommedans and the Mormons draw ideas of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the slaveholder finds the chief argument for his ownership of men, and in Africa or New England kidnaps the weak, his mouth drooling with texts from "the authentic word of God;" nay, there the rhetorician finds reason for shooting an innocent man, who but righteously seeks freedom which nature declares the common birthright of mankind. It has grieved me tenderly to see all Christendom make the Bible its fetish, and so lose the priceless value of that free religious spirit which, coming at first

hand from God, wrote its grand pages and poured out its magnificent beatitudes.—*Extract from a sermon delivered by Theodore Parker in 1859.*

Puck:—It sounds like an echo of the voices of the past to hear talk of trying men up at Andover because they are suspected of not believing that all the heathen who have died without accepting the Christian religion are now roasting in eternal hell. Does it not suggest the times of witch-killing, of the stake and the scourge for unbelievers? Most people who read of the latest New England controversy will smile half incredulously, and wonder if there is anybody left in this century to entertain, in seriousness, such a horrible, blasphemous hypothesis. It is shocking idea that there are still minds so plunged in mediaeval darkness. Unfortunately, the revelations from Andover leave no doubt that such there are. Once in every five years, we learn from Andover reports, the members of the faculty of that astounding institution have to make affirmation that they still absolutely and wholly believe in certain doctrines prescribed in a past century. Think of it! Think of a man solemnly swearing that in five years of life his mind had not broadened, his thoughts had not grown deeper, his ideas had not become wiser, truer, more wholesome and more charitable and hopeful—that in five years he had learned nothing! And think of making such a man a teacher of youth.

In a recent address in London Dr. Farrar said that for every Christian that had been made in India there were one hundred drunkards. In Burmah, Japan, and Madagascar the population was being decimated by British rum. At Nazareth, at this moment, when a drunken man was seen the Mohammedans, pointing the finger of scorn at him, say: "There goes a Christian."

A SUCCESSFUL PAPER.

If we gave a column to *The Youth's Companion* Announcement, we could scarcely enumerate the attraction it promises for its sixty-first volume. Serial stories of adventure and domestic life, including the eight prize stories for which \$5,000 has recently been awarded. Narratives of travel by celebrated explorers, biography, history, science, hygiene, recreation—and many subjects, are represented in it.

We are not surprised at *The Companion* having nearly 400,000 subscribers when we see how it provides something of interest for every member of the family. *The Companion* is published weekly, and fully illustrated. Its subscription price is \$1.75 a year, which, if sent now, will pay for the paper to January, 1888. Send for sample copy.

For Light in the West.
SPIRIT OF LIGHT.

BY DELAVAN DE VOE.

STANZA XI.

Unto the lower realms, where
Deep sorrow from disobedience reign'd—
Diabolical guilt, that naught but time
Allays, that follows vanity, corrupting
Purity, disdaining truth,
The twelve selected, schooled and sent
To execute the work, with tenets true
Their parts began: each a center power,
Controlled by bands of spirit guides they,
According to command, went forth the law
To advocate; each one in reception
Of his spirit part, with will to sow
The seed of truth and love, to mankind sent
The fruit thereof, redeeming them from sin,
And all lost souls to love.

Mammon, controlling power on earth
Allowed, but now retrenched wisdom on high
Confuting, comparative law to show
To man the positive and negative forces
Essential; his highest conditions
To unfold, that by his will, the positive,
Obtaining strength from God, affirmed by Him
Through infinite rays of light, universal,
Unto all the earth, mankind to redem.

Again in Sinai,
Peter, James and John therewith apart,
Forming a square with circle within
And hands uplifted as light conductors
From the ether cone; zone above the clouds
For spirits a place of rest when passing
From sphere to sphere.
The four with one intent, the master mind
Controlling, evoked the law of Heaven.
All powerful from out the cloud the light
Shown down—issue of the Father's will, while
Angelic voices materialized—
Blended in one rang out and filled the air,
To demonstrate to earth the all in all
Of all things mortal and immortal.
In accents loud these words they heard:
"This is my son beloved; hear ye him!"
At that command the three sank down to earth,—
In terror dumb they lined the sod, minds blank
To either life, their self control being lost.
The Medium King by power of touch and voice
Bade them arise. "Be not afraid." In wonder
They beheld the lamp of life, and then in prayer
Their thoughts dispatched unto the most high God.
In heaven were hosannahs sung,
And angels unto man were sent
To fortify the souls of earth against
The dread of death, that fleeting hour, when
Spirits set free, attain the new born life.

Hail! joyous hour; when doubts and fears laid by
Man lays him down with spirit friends, to die;
To sleep no more the sleep of death, when man,—
Born unto earth the new-life first began,
When first inhaled the light and aerial ray,
A new born babe,—awakes to endless day.
'Tis not *pro forma*, and we should not fear
Spirits of light returning from the sphere,
Where love is King and wisdom speaks aloud
In thunder tones to earth from out the cloud;
But 'try the spirits,' if you wish, when they
Purport to be from different spheres away
Across far space, and from the realms of light,
Formed in circles filled with angels bright.
Yes, 'try the spirits, if they are of God,'
Or fallen angels, bound beneath the rod

Of justice, issued from the throne on high,
Struggling through mortals, not to die,
But work through ages long until
A place in glory they may fill.
There may be danger lurking in the power
That knocks admittance at our castle door
To gain an entrance; when admitted there
May darkness bring and 'chance a snare!
The sweet temptation of an unknown power
May drown the bliss of many a future hour.
All may be good the world may fancy so,—
Good without evil mankind can never know.

Transcribed for Light in the West.

INSPIRATIONAL.

Communications given through the mediumship of Y. E. S.
OCTOBER, 18, 1885.—The band will discuss the
subject of the ingenuity of man,—from whence
derived:—

No thoughtful mind can witness the
productions of the ingenuity of man, in
the various departments of art, and me-
chanics, without being astonished at the
power of thought. In the scenes of na-
ture, as portrayed by the pencil and the
brush, the varied and beautiful textile fab-
rics, the triumph of art in the wonderful
workings of machinery, the mind of man
seems to revel in a boundless field of dis-
covery, one idea leading to another until
the object aimed for seems fully attained.

Can there be a limit to the advancement
of man's attainments? No; the law of
mind is progression, higher and higher in
every department of labor, and now is
seen the dawning of the utilization of the
unseen powers for earthly appliances.
How can scientific men see and know these
operations of the workings of human
thought and then doubt the immortality
of thought!

In all the different inventions in the differ-
ent branches of industry, whether to pro-
duce articles of beauty or comfort, whether
to facilitate commerce and thus unite the
interest of nations, or to smother the diffi-
culties in processes of manufacture, the hu-
man mind is constantly displaying its im-
mortal nature onward, upward. Does the
change called death stop its progress? No.
Far from stopping,—it elevates; giving
new powers, opening wider fields for ad-
vancement, taking tangible form, un-
known to the mind while confined in the
mortal body.

Could man realize the connection be-
tween thought freed from the body and
thought still confined in it they would per-
ceive that not a discovery has been made
by man, which was not known before in
spirit life, and communicated by the blend-
ing of thought with thought. This thought
should moderate the assumption of man
in claiming self-culture. Assistance is of-

ten given unperceived by mortals by sug-
gestions arising in the domain of thought.
The mind of man, if drawn to consider
the source whence all this knowledge pro-
ceeds, will trace it to the great Almighty
Father, Ruler, Spirit, or Life of spirits,
from eternity to eternity. The band will
now permit an individual spirit to con-
trol the pencil:—

"My dear E—: I wish to express the
pleasure I feel in seeing the improvement
of art among mankind. I, too, loved art
in earth life, and derived great pleasure
from the discoveries made in my time; but
they seem trifling when compared with
the operations in this state. The bent or
culmination of the mind is fully recognized
here, and developed to a degree not imag-
ined in earth life. It is impossible to give
any description of the wonders, the many
sources of happiness surrounding us in
this glorious life. You, my dear child,
will soon enjoy them with us,—and what
will be your astonishment at the many
friends waiting to welcome and lead you
to your spirit home. I must go. JAMES S.

OCTOBER 25, 1884.—The band will consider the
elevation of the spirit on being freed from
earth:—

Could mortals see the attendants from
the spirit world ready to receive and calm
the newly born while being ushered in to
scenes so strange, so bewildering, there
would be no fear nor uncertainty, and the
survivors would view the change as a nat-
ural transition from an inferior to a super-
ior life. The want of belief in this fact
causes them to make a grief and trouble,
when a respectful quiet and calmness
should compose the minds of all, even the
closest and dearest relative. Let them
consider that earth life is only probation-
ary, made of inestimable value when
understood in its true sense, influencing the
thoughts to cultivate charity, purity and
every virtue which tends to ennoble and
elevate, thus fitting the spiritual nature for
the society of the pure and noble in spirit
life. Let it never be forgotten, that each
individual is responsible for the prepara-
tion made for the change. Can the pos-
session of wealth help them? Where are
the territorial possessions of the magnates
of earth. A few feet of the surface alone
is all the bodily form can boast. Vain
are all the longings for wealth and power.
All earthly belongings must be dropped;
but the bent of the thoughts, the wishes,
the aspirations, will determine the en-
trance into spiritlife. They are greeted
with pleasure or with sadness, as the

daily routine of earth's duties have been performed in the spirit of love, or the spirit of selfishness. We will now permit a spirit to express a few thoughts:—

"My friend: I wish to write a few words to express the pleasure I experience in being able to communicate with the friends remaining in earth life. I am often with my dear ones, and am looking forward to the time of reunion with them. I wish to say, that I shall soon be able to have free communication through my children, and help to guide them to a right knowledge of the preparation necessary to secure eternal happiness."

SPIRITUAL INTERPRETATION OF THE SERMON ON THE MOUNT.

BY SPIRIT WILLIAM ELLERY CHANNING.

"Weekly Discourse," C. L. V. Richmond.

The Sermon on the Mount is the Spiritual Beatitudes.

The Mount itself, whether a location or a symbol, (it is supposed to be the Mount of Olives,) is an exaltation, a state of peace, the divine perception of the divine truths of the universe. And we venture to say, that no poem, inspiration or word is written in any language, more exalted, more distinct, more full of hope and promise, than those contained in the three chapters of Matthew, beginning with the fifth chapter. We do not know of any language more illustrative of the highest conception of the possible attainment of man; more full of hope and comfort, and nothing, indeed, that so clearly conveys the spirit of all moral teaching in contradistinction to the mere letter.

Beginning the Sermon on the Mount, the enunciation of blessedness and blessings unto others is, in itself a promise.

We differ with the punctuation and emphasis of the first statement. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." We consider this should read: Blessed are the poor: in spirit theirs is the kingdom of heaven; showing that, though they have no earthly riches, they have that which is beyond all earthly riches, the inheritance of the spirit. It is a divine and exalted promise to those who in every age and under all conditions of human selfishness, suffer poverty, because of human self-aggrandizement. It is the first promise syllabled from the lips of the One inspired to teach, to show that the poor are not utterly poor, are not wholly destitute, are not absolutely deprived of all promise, that theirs is the richest inheritance, for it is beyond all things earthly.

"Blessed are they that mourn, for they shall be comforted."

Here is a promise to those who are in sorrow; it is not a qualified promise, it is nothing in itself, which can be given exceptionally, but it includes all who mourn, it is an attribute of divine comfort, it is that which knows that it is possible that all mourning shall be assuaged, and pouring this out without reference to condition or circumstance, under all divine attributes, presenting this the attribute of comfort for the mourner.

"Blessed are the meek: for they shall inherit the earth."

Surely this is a promise which cannot appeal to human pride, avarice, selfishness or exaltation; it is an unqualified promise; it

does not mean that you must be meek for the purpose of inheriting the earth, but it does mean that, beyond all kings, beyond all who are exalted through pride, beyond the maintenance of human existence through avarice, the subterfuge of human falsehood and crime, the meek shall ultimately inherit the earth; it means that the day is coming when kings, crowns, and potentates shall no longer rule: it means that the time is coming when that earth, which "is the Lord's and the fullness thereof," shall be bestowed upon His people; it means that the lowly, not the self-righteous, nor the self-exalted, shall have this possession; it means that ultimately all the powers of darkness, that deprive man of his rightful inheritance, shall be scattered to the winds, that the powers of pride shall have a downfall, and that every human spirit in meekness and fidelity, performing the daily duties of daily life, shall share in this inheritance.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

More than the food of the body, more than that which quenches the thirst of the body, is the hunger for truth. That this hunger pervades all classes of people is in itself one of the indications of the prophecy of a spiritual fulfillment. Perhaps you know what it is to hunger for truth, for goodness; to hunger for that spiritual answer unto spiritual prayer. It is this that one feels who is weak and ready to yield to temptation, and who desires to overcome that temptation; it is this that one feels when there is a desire for spiritual knowledge and Spiritual Gifts, and a longing to know what belongs to the kingdom of the spirit. And this thirst for righteousness, this hunger within the soul is a prophecy; it is not a vain longing, it is not something that can never be obtained. Every one of these promises is a statement of truth, a prophecy that those who really do desire, who earnestly aim for spiritual light and knowledge, whose hunger is genuine, will certainly be satisfied that there is answer for every human need of the spirit, and that those who furnish on the husks and stones of material life, who endeavor to feed the spirit on that which is material, or who, through creed and dogma, have endeavored to find the innermost of life, that those disappointed in their search there shall, nevertheless, find an answer.

"Blessed are the merciful: for they shall obtain mercy."

This does not mean that there is not mercy for all. It means the spirit of mercy engenders mercy, that those who are kind awaken kindness, those who are forgiving kindle forgiveness in others. The true meaning of the message of mercy is to bestow upon others that which is sought: that if one is a prisoner of state, if one comes under the ban of the law, justly or unjustly, still the divine quality of mercy poured out upon the world will assuage the hatred, the bitterness, and the revenge that is there.

"Blessed are the pure in heart, for they shall see God."

It is said: "That no man hath seen God at any time:" but the statements of Jesus were of spiritual perceptions, not material vision. The power of seeing God is in the purity of heart. None can perceive God who are full of worldliness, or pride, or passion, or human ambition, or selfishness; the pure in heart have a continual perception of God. And those having this purity possess it as the pure white light of heaven, in whose very presence Godliness is revealed, which in itself is the presence of God; and those who possess it understand what it means; and those who do not cannot be being told. It is that which comes from within as love or charity, or faith,

or hope, which cannot be bestowed, but which in themselves are a growth. So the pure in heart shall see God; there the light and knowledge of God alone is perceived. Free from guile, free from stain must be the spirit that understands the presence of God.

"Blessed are the peacemakers, for they shall be called the children of God."

The wings of war and desolation that have swept over the world in every age, the strife and the contention that is in your midst to-day, the aggressive warfare of nations claiming to be Christian, the titles of king and priest under the name of the Christian Dispensation who have urged men on to striving, and kindling strife in your midst for the worship of mammon, and the power that worldliness and selfishness have to engender discord: all these pass away in the presence of the peacemaker. For the peacemaker with the wings of light, with the spirit that is above all strife, with the absolute love that is enkindled in the heart from the presence of God and His ministering angels; the peacemakers are the messengers of light in the world. But not always can truth kindle peace. Error is a perpetual state of warfare, and the strife against truth is that which brings all the contention and warfare in the world. The peacemaker, shining out upon the warfare and discord of the world may, nevertheless, not always succeed in bringing peace; but the thoughts and feelings that engender peace, the presence of truth, and justice, and love, that are ultimately the peacemakers of the world, must be blessed. And they are the children of God, wherever they may be, who feel no anger, who understand no striving, who are not contentious, who in themselves have no bitterness nor hatred, who make no warfare upon others who would rather suffer a thousand times, than inflict wrong, and who in themselves perceive that the spirit of love and truth must be the spirit of peace. The peacemakers, sometimes, in bestowing good thoughts upon humanity, or speaking the word of truth, may kindle the wrath of those who are in error, but they suffer martyrdom, they had sooner be slain through dungeon cell or funeral pyre, rather than return discord for discord. Peace is the conscious presence of truth and right within the spirit: and this conscious presence is, in itself, so calm, so exalted, so above all earthly bitterness and striving, that there is no need of warfare, the affirmation of truth is sufficient, there can be no battling for it other than to be firm in its maintenance.

"Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

In this there is a promise to all who, espousing a truth, are in themselves persecuted. It does not mean that you shall return warfare for warfare, it does not mean that there shall be strife, but as prophets were persecuted, as all in past time, for opinion's sake, have been persecuted and put to death, so those who are persecuted for the truth, which is righteousness, are indeed blessed. Blessed in the possession of that truth, blessed in this, that there is sufficient reward in its possession, and that truth bestows that reward upon all who have it.

A great many people say, O, I have sacrificed so much for the sake of truth. Have you indeed; what did you sacrifice, falsehood; was that dear to you? Error: was that one of your choice possessions? Did you sacrifice money? So you have for pleasure; then did you sacrifice anything else, the love of your home, your friends, the esteem of your fellow-beings; are home and friends, home and friends if they do not love you when you love

the truth: is there any friendship that would be valuable that would turn from you for opinion's sake; is there any friend that is worth being called a friend, who only loves you for selfish purposes because you conform to his wishes? Then you have sacrificed public opinion? Then is public opinion dearer to you than truth: then why do you accept the truth? If you value worldly praise, or the weather-vane of human applause more than the truth, pray make no sacrifice. If truth be a possession within the spirit it is not considered that there can be any sacrifice. When you open your windows to let in the sunshine, it may be a sacrifice to the dust that is in the corners, to the appearance of the room, which is overlaid with the cobwebs of ages, but it is a great blessing to you who inhabit the room. So when truth takes possession of human life; to consider that there is any sacrifice in connection with truth, is to consider that you make a sacrifice to live; for truth is life if you perceive it, if you do not perceive it you can make no sacrifice for then it is not within you.

The kingdom of heaven is within: and that which within the spirit is once attained can no more suffer, can no more make a sacrifice, can no more consider anything less than itself valuable than if you had a diamond and in order to possess it should make a sacrifice of any amount of tinsel and paste; surely you would not call that a sacrifice! The power of truth or righteousness as it is named here, is of such a nature, that when it is a possession it surpasses all other gifts and qualities. Therefore never say again you have made a sacrifice for the sake of truth. That you may have suffered is, unquestionably, true, for if there were pride, or selfishness, or material affection, or earthly possessions, and those were dear to you, there must have been suffering and conflict; the truth when it possesses you entirely must have overcome these one by one; and you should be proud, rather, to have achieved this, to know that you have gone beyond the condition of suffering, than to boast of sacrifices and complain of suffering.

He who complains of having made a sacrifice for truth, has not the truth at all; he is not of those, who at the present time, possess the kingdom of heaven. The righteous man, in the sense of this Beatitude, is the one who, being aware of this divine possession, values it so highly it is, in itself, all light and life; and neither hunger, nor cold, nor the hatred of man, nor the persecution of those who were dear, nor all things of earth, could in any possible way stand for one moment before its light.

But says one, I am ready to be a martyr for truth; then you are not ready for the truth. Says another, I consider that some duty we owe to the condition in which we live, that we must make some concession on the other side. Make a concession of selfishness; you do not make haste to do that; make a concession of pride; you are rarely willing to do that; make a concession of anything that is selfish or material; but never make a concession of a spiritual conviction; if you do you are poor indeed. Self-abasement does not mean the sacrifice of principle, of truth, of conviction; it means the sacrifice of selfishness. A great many people mistake pride for the truth, mistake their individual will and wish for the truth, and oftentimes mistake their own desires for the truth, but so searching is this righteousness, of which it is said that the reward is the kingdom of heaven, that it is impossible to mistake it; for if your pride, or selfishness, or worldly possessions, or aught stands in the way, it insists on the

utter possession of your individual life. It does not say you shall ruthlessly throw away all your earthly possessions or relations, but if they stand in the way of this truth they are not worth being possessed. When you are brought face to face with this test you understand what it means.

Saints and martyrs are the crowning examples of this kingdom of heaven for righteousness sake; and in daily life unchronicled and unrecorded, are thousands of saints and martyrs who peacefully and through long suffering, patience, prayerfulness, and loving kindness, minister unto those who injure them, forgiving all wrong, but maintaining the truth at all hazards. The possession of truth does not mean that you shall sever yourself from your friends, but to let it so exalt you that it shall shine out and bless them; and the best illustration of its possession is that you can endure even their persecution without hatred, or retaliation, or revenge; such is the nature of the righteousness which is the kingdom of heaven.—Continued.

GOOD ENOUGH SPIRITUALISM.

The following synopsis of a lecture delivered by the Rev. Dr. Sonneschein, the Rabbi of the New Jewish congregation, and reported in the *Republican* of this city, explains itself, as going to show that the Jews of the olden times did not believe in eternal punishment, and that that belief has crept into the world through the Christian faith, a faith that was supposed to preach "peace and good will to man," but has in this respect, and in many others wandered far from the teachings of the "meek and lowly Jesus" our elder brother. Verily the dogmas and bugbears of old mythology and its half-brother, theology, are disappearing before the bright light of truth, and the human family will yet stand erect and worship God as a beneficent Father, and not as a tyrant and monster seeking to destroy or even to make unhappy the children of His creation. But let Dr. Sonneschein tell from the sacred volume what the early Jewish people did believe, and it will be found to be very good Spiritualism, so far as it goes:—

"We reflect heaven just according to the substance of which we are made up, spiritually, mentally, morally, ethically speaking. If the drop of water is dark and filthy it will reflect the midday orb in a filthy condition. If it is pure it will be resplendent with all the rays of the spectral analysis."

Referring to Ingersoll, the speaker said:

"Even the most incorrigible doubter and infidel, the leading infidel of America, at the grave of a brother about to be shelved away, thought: 'Is he to be lost forever? Are we never to meet again?' If the foremost infidel of America speaks thus need I speak of heaven who am a humble follower of that which we call heaven, that the plain-spoken, wise Hebrew woman of old described to King David? We are a drop in the ocean, it is true. We are spilled upon the ground, it is true. But being soaked up by the thirsting soil which seems to be so hungry to take in all the ashes of the mortal frame, still we are descendants, of that race which taught and is teaching humanity lessons of heaven."

Dr. Sonneschein quoted from the second book of Samuel, xiv., 14: "We must die, and are as water spilled on the ground, which cannot perish." He would challenge all the agnostic philosophers, and all the believers of this philosophy, to give him a more faithful description. "We still cannot perish," said he, "because not a single drop which is once soaked into the hard soil will

perish. Sooner or later it will find its way again. It will rise, it will sparkle as a drop of dew on the blade of grass and the morning sun will absorb it and carry it again to the eternal flight of its pure and divine destiny, and if the poor drop of water is not lost, why should I be?"

"And no matter how impure the drop had become by being identified with the filth of that place where it happened to sink it would take time to rise and it would rise. This was the parable, and if they wanted to read what heaven was, let them finish this sentence: 'Neither does God take away life, but devises means that he that is banished be not an outcast forever.'"

"We may have sinned, we may have done the most outrageous act, condemned by even the lowest, still there is a heaven and a haven everywhere, anywhere, somewhere for everybody. There is no outcast who is banished forever from the sight of God. Hell is simply a corner of heaven. I speak in human language, but I am happy in the belief that hell is nothing else but some little gloomy corner of heaven, where those who have been sinning are put aside for awhile until they are purified and cleaned and can come a little bit more forward and so by degrees reach towards the central point of unspeakable divine peace and happiness. That is heaven according to Jewish doctrine. And now let them come—all the agnostics and all the blind believers. If they can improve on that, if the agnostic can improve on that Jewish heaven with his reason, of which he is so proud, and if that firm believer can improve on that heaven with all the pious mysticism that dwells in his pious heart, I say let them come and improve it. There is nothing above that conception."

Now let Rabbi Sonneschein lead his congregation a little farther, drop off all forms and ceremonies and worship the one God, Father of all, in simplicity, in spirit and in truth; for, has He not said in the same sacred writings, in Psalms 50-13:

"Will I eat the flesh of bulls, or drink the blood of goats?"

And in Isaiah 1:11:

"To what purpose are your sacrifices unto me, saith the Lord, I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats."

And to the Christians we would say, away with blood sacrifice. Jesus came unto the world, not to shed his blood as a sacrifice, but to shed the light of divine truth on a benighted world. But the mind of man at that time groveling on the plane of materiality—could not comprehend the truth in its spiritual light and bearing, and after his crucifixion, as the record shows, his disciples having fully expected him to reign as an earthly King, were greatly cast down, and disappointed. But now in the nineteenth century, with higher conceptions of God, and His attributes, it is perfectly clear, that the Creator of man and of this vast universe cannot delight in blood sacrifice, nor the punishment of the innocent for the guilty. Verily, all religions are drawing to one common thought, to one common center; and that is, to adore God as the Creator, and to love man everywhere as his brother.

B.

One of the clergy of a large Scotch town, having been ruralizing, was returning home from a day's piscatorial enjoyment, his rod across his shoulder, when he met a youth with whom he was slightly acquainted, who happened to be carrying a bride in his hand. The divine think-

ing to be witty, even at the risk of being personal, pointed significantly to the bridle, and, with a shake of his head and a smile, remarked in passing. "A bridle for the ass," to which the young man, nothing daunted, and pointing to the fish-rod over the clerical shoulder, instantaneously rejoined, "And a rod for the fool's back."

DID JESUS CHRIST ACTUALLY EXIST?

Harbinger of Light:—There has been not a little controversy during the past thirty years as to whether Jesus Christ actually existed or not, both parties manifesting considerable historical research. It is also well known that the learned Senart and others have denied the existence of Guatama Buddha, resolving him, as Prof. Toy says, into "a solar myth." Whether for a kind of scholarly curiosity, or for the purpose of eliciting more light upon this perplexing subject, we cannot say; Dr. Peebles (who it will be remembered twice visited us lecturing so ably upon Spiritualism and working in our Lyceum) wrote the following letter to Rev. I. M. Wise, a learned Jewish Rabbi, President of the Hebrew College and Editor of the *American Israelite*, Cincinnati, Ohio. We publish Dr. Peebles' letter, and so much of Dr. Wise's reply as bears directly upon the subject:—

HAMMONTON, N. J., May 31, 1886.

RABBI I. M. WISE—*Venerable Sir*:—Although you do not in all probability remember me, yet I was introduced to you several years ago, and had the honor of a pleasant talk with you about the history of the Israelites and the origin of Christianity. I have derived great profit from reading your "Hebrews New Commonwealth," "Origin of Christianity" and "Martyrdom of Jesus."

I am no sectarian bigot—no Calvinistic orthodox Christian, believing in the vicarious atonement; but I do believe in the existence of Jesus of Nazareth. In my two journeys around the world I saw and conversed with many Israelites and rabbis (and one learned German Rabbi in Jerusalem), and without an exception they all believed in the existence of Jesus of the Gospel, who professed magic, or necromancy, etc. And yet there are some, like Gerald Massey, an English poet and Spiritualist, who deny that Jesus of Nazareth lived. This class of persons pronounce him a "myth," and pretend to trace the myth into Egypt.

Mr. Massey says that Jesus as Jehoshua Ben-Pandira did exist, but he was born about 120 B. C., and was the pupil of Ben-Perachia, who taught as a Rabbi 154 B. C.

Mr. Massey does not contend that Paul was a myth, that John the Baptist, whom Herod slew was a myth, (Josephus, Book xviii, chap. v); and he passes by the passage in Josephus, Book xx, chap. xxi, where he speaks of James, the brother of Jesus, called Christ.

And now will you allow me to ask you three or four questions?

1. Is there in your estimation sufficient historical evidence for believing that the Jesus

of the Gospels is a myth, traceable to the Egyptian Equinoxes?

2. Do scholarly Israelites and learned Rabbis, with the Talmud before them, ever deny the existence of Jesus of Nazareth?

3. In your "History of the Hebrews' Second Commonwealth," you mention (page 558—foot note 30) what "Hyrcean, a contemporary of the apostles," says. Will you have the kindness to translate Hyrcean's words into English?

4. Is there not, in your opinion, evidence enough in the Talmud—in Rabbinical notices—in Josephus, and writers of the first century of the era, to clearly establish the *fact* of the existence of Jesus of Nazareth?

It seems that if Jesus did not exist Paul did a great deal of very foolish missionary business, that men were wiser and sharper then than now, to get up the Gospels and epistles of the New Testament, the central figure of which was a *myth*, and that Celsus Julian and others seeking the destruction of Christianity should have squarely *denied* the very existence of the Jesus of the Gospels, thus ending the whole matter at once. May I hope for an early reply. Most sincerely yours,

J. M. PEEBLES, M. D.

ANSWER.

The idea that the Gospel story is a theological myth is not of Jewish origin, as is evident from David Fred Strauss' "Life of Jesus" (*Das Leben Jesu*) and Robert Taylor's "Dilemma." The Jews, as far as their literature is known to me, never questioned the *real existence* of either Jesus or Peter, Paul and James, or any other of the original co-laborers in the origin of Christianity. Christian critics advanced that hypothesis because they presumed the Gospels were written by Jesus, which is not the case with the four before us, and then they found in it astronomical and astrological notions of Pagan origin, which led them to believe that Jewish authors invented that demi-Jewish and demi-Pagan story of a crucified and resurrected Messiah, and shaped it acceptably to the Pagan mind, without having any historical fact to work upon. The fact, however, seems to be that Pagan authors of the second century (or so-called devout Gentiles) had received traditionally through the various churches the story of Jesus who had lived in Palestine, and partly by the traditions and partly almost unconsciously amalgamated the life and teachings of Jesus and also Paul with the Pagan myths and theology, to which they had been heirs. This does not make the Gospels myths; it merely asserts that there are mythical elements in them. Therefore "scholarly Israelites and learned Rabbis, with the Talmud before them," never denied the existence of Jesus of Nazareth. If all the interpolations are taken from Josephus there still remain John the Baptist and James the brother of Jesus, hence the existence of Jesus is undoubtedly there. The same is the case with the statements of the Talmud. Let most all of them be repetitions of what the

Rabbis had heard of Christians, there still remain the statements of Rabbi Tarphon (or Tryphon) and Rabbi Eliezer ben Hyrcan, who were contemporary with the Apostles, especially the latter, whose intimate connections with the Apostle James are specially noticed in the Talmud, and whose certainly unintentional statement (Note 30, p. 258, in our History of the Hebrews' Commonwealth) that "Jesus brought the science of necromancy with him from Egypt, the mnemonic signs of which he had scratched upon his skin." No Jew ever did invalidate this testimony, and we know of no means in criticism to overthrow it. Rabbi Eliezer ben Hyrcan made that statement in a controversy about Sabbath Laws, which has no connection with the person or teachings of Jesus. His colleagues and successors never contradicted the repeated statement, that Jesus brought necromancy from Egypt; hence his personal existence could never have been doubted by the men of the Talmud, as said, up to a contemporary of the Apostle James, the very generation of Jesus. Therefore your humble servant has maintained all along that the personal existence of Jesus of Nazareth cannot be denied.

ISAAC M. WISE.

"RELIGION OF SPIRITUALISM."

It is some time since we received a copy of this estimable work, from the well known author, Samuel Watson, who was a minister of the Methodist Church for thirty-six years. When he came to a knowledge of the truth of Spiritualism and so declared himself his church was loth to give him up, but he pressed forward in his investigations resolutely, cheerfully, prayerfully and successfully. With him it was not idle curiosity, nor self aggrandizement that prompted his search over in the spirit world for truth. He was well versed in the principles of religion and of Christianity and of the Bible, and was thus eminently prepared to receive truth from the higher spiritual sources, whence it has been given to man all through the ages. He was in a proper frame of mind and so preserves that condition now.

In Chapter III of this book, under the head of Biblical Testimony the author says: "Christianity as we understand it, stands upon precisely the same basis as Spiritualism, and whatever destroys modern manifestations must, with unprejudiced minds do the same with ancient, though they may have become hoary with the veneration of antiquity." Of the teachings of Jesus, he says: "They are laden with the rich fruitage of spiritual philosophy, requiring only a knowledge of spiritual things to be understood.

No Spiritualist can afford to cast aside these teachings, because they contain lessons of wisdom and inculcate principles of action which will bear the most rigid scrutiny of every phase of skepticism."

Again in Chapter XII—RELIGION OF JESUS,—he says: "Spiritualism has its phenomena, its philosophy and its religion. . . . The evidence that man exists after the physical organization is dissolved must be demonstrated. This is proven beyond the possibility of a doubt, by unimpeachable testimony as to the identity of spirits who once inhabited this planet, who now come and communicate with mortals in various ways, susceptible of scientific demonstration. While these facts are of scientific or logical demonstration, they do not touch the most important phase of the subject—its religion. They are but the steps by which we may ascend the temple of truth in order to reach the inner sanctuary of man's nature. In this lies the most far-reaching and important truths connected with the whole subject of the intercommunion between the world of matter and the world of spirit. . . . If the creeds of the different sects of professed christians will bear the searching scrutiny of the teachings of the Founder of Christianity, and they can give a sound reason for their faith, then their foundation is sure and steadfast. If they are built upon the declaration of some council away back in the darker ages, the sooner they are remodeled the better for the churches and for the world. If the creed on a scriptural analysis proves to be, as I think it will in many cases, a human invention, dishonoring to God and pernicious to man, then every honest person should substitute for it something nobler and better suited to man's wants, and the earnest cravings of the soul in search for truth in regard to his eternal welfare." Page 333, Chap. XXVII,—OPPOSITION TO SPIRITUALISM UNREASONABLE. "I have been for many years searching diligently for truth, with all the facilities at my command. I have been willing to receive it from whatever source it may come, knowing that truth is eternal, however it may be misrepresented, and it will ultimately triumph over all opposition. I know of nothing that has been assailed with more virulence than has Modern Spiritualism, so called, and yet it has been known and acknowledged in all ages, and among all nations, so far as we have been able to learn from history.

"It is the voice of God speaking to

man through His appointed ministering agencies, on subjects of the deepest interest, with a fullness and frequency which has increased as generations have come upon the face of the earth, until in these days the veil has been almost withdrawn between the two worlds. It is the practical exemplification of the doctrine of the 'ministry of angels,' recognized by the Church in all ages, but by some in the present age treated only as a beautiful poetic theory. It illumines with celestial light that which many regard as enveloped in impenetrable darkness.

"It bridges over the deep, broad, gloomy chasm which separates this world from other spheres of conscious, intelligent life in the universe, and inaugurates an era of regular communication between embodied and disembodied spirits. Thus, dealing with matters which intimately and eternally concern all men, and supplying, as it declares itself able to do, abundant and satisfactory evidence in support of its claims, one would have supposed that it would command respectful attention from all, and evoke a universal desire to examine its claims to meet the acknowledged want of mankind in regard to immortality."

These extracts will give a clearer perception of the mind of the author and the spirit of the book than we could give in a review notice however extended. The whole work is pervaded with a spirit of love. Another feature of the work is that the larger part of the truth in it was received in the home of Mr. Watson in his family, or comparatively private circles. We wish that every christian family in the land would get and read this book. They would at least receive a clear declaration of the philosophy of Spiritualism from an honest, pure-minded religious Spiritualist, in whose views and declarations they should have confidence. The price is *one dollar and twenty five cents*.

TYPOS AT FAULT.

In "Mental Dynamics No. 2," (Nov. 6, p. 474, 1st paragraph on 2nd col.) life was stated as the vital force that went on between the replacement of constructive elements, and the displacement of effete or destructive elements. The typos failed to set up the last seven words, and consequently made disjointed reading.

In the remarks about our friends, the Order of Jesus, or Jesuits, p. 475, the sentence preceding 1st par. the word UNDERMINE as in the copy, was made *murdering*,

which word not only made bad language but was unjust to this secret society, a military and financial organization with the end in view to subvert governments, and on their downfall build their hierarchy, yet which contains many learned and pious men in its order. The law is to eat or be eaten, and if the lovers of liberty, personal, political, and spiritual, allow this Order to eat up their birthright, to the victors will belong the spoils. P.

[We very much regret the matter above referred to and very cheerfully give place to the correction.—Ed.]

CHRISTMAS NUMBER.

We are not afraid of the word at all but will call our holliday number of LIGHT IN THE WEST the *Christmas Number*. We have been behind in date ever since the Fair here and have decided to date this No. 31 for Nov. 13th and 20th and instead get out an extra No. for the hollidays, of thirty-two pages instead of sixteen, and to be bound with this years volume of course and which will contain articles from our friends written specially for that Extra Issue of December 25th 1886.

FIRST SPIRITUAL ASSOCIATION.

Met Sunday, Nov. 7th at 3 o'clock P. M. Every one seemed to have been made very happy over Mr. Colville's lectures. After the meeting was called to order and a song given by the choir, the president introduced Mrs. Thomas who spoke and sang under spirit control, her subject being Truth; after which the same subject was continued in a short but very earnest speech by Judge Lee.

The business meeting showed that the Trustees and different committees were active. A Financial Secretary was added to the list of officers. The Treasurer's report showed that the financial condition of the Association was good.

C. H. TRUSSELL, Sec'y.

SPIRITUALISM NOT UNIVERSALISM.

To the Editor of *Light in the West*:

Please allow me a little space to make a correction. In your issue of Oct 16, the kindly notice you gave of my lecture made me say that "Spiritualism is Universalism." That is too brief to be true. I endeavored to show that Spiritualism is like Universalism in regard to the future state of existence, where all are believed to go to the same place and to suffer there for the wrongs done here until the evil consequences of our actions have been overcome, and in opposition to the orthodox belief, that the many go to an endless hell, and only the select few to a heaven.

That part of Universalism which requires a belief in the Bible and ignores modern spirit manifestations, is of course no part of Spiritualism. A. LONGLEY.
St. Louis, Mo.

BOOK AND OTHER NOTICES.

LIGHT IN THE WEST, BOUND.

We have preserved a good number of this year's volume for binding and at the close of the year and with the last number in December we will have prepared a complete index for the whole volume. Volume VI. 1886, complete, will consist of 584 pages well and neatly bound in heavy board covers with leather back and corners, gilt lettering on back furnished at five dollars per copy, sent to any address postage free. It will contain as much reading matter as any ordinary book of nine hundred pages and much of it the writings of some of our best and most favorably known Spiritualists. We may not have as many copies to bind as will be wanted and those who would like this bound volume for their library will do well to order soon as our rule will be "first come first served." Of course it cannot be furnished till January and it will not be necessary to send the money till the books are ready but we will put the orders down as received and would like all who wish copies to send in their orders by the fifteenth of December.

It may be thought that this is too much for the bound volume when the year's subscription is only one dollar. To this we would say that one dollar is too little; compared with other papers, it is worth fully two and a half dollars, both in value and amount of reading matter to any true Spiritualist, but it is our purpose to have a wide circulation of LIGHT IN THE WEST at a price which every one among us who wants it can afford to pay. The bound volume is for continuous use and for the libraries of those who can afford to pay its full value and it is those friends of the cause and of ours whom we ask to help along this work as above stated as they may be able to see it deserves. Of course it will be out of print and copyrighted and when these volumes are disposed of it can not be had anywhere for any money.

ACCEPT THIS OFFER.

Mrs. H. N. Read, the well known medical clairvoyant, formerly of N. Y. City, is now located at No. 16 N. Ada St., Chicago, Ill. Any persons sending her three 2 ct. stamps, lock of hair, age, sex and leading symptom, will receive a diagnosis of their disease free.

We have made arrangements with the publisher of the "Book of Algonah" to furnish our readers with the book at \$1.00 post paid, or for \$1.75 we will give the book and one year's subscription to LIGHT IN THE WEST. This will hold good only until January first.

MAGAZINES FOR NOVEMBER.

The *Freethinker's Magazine*, H. L. Green, editor and pub., Salamanca, N. Y., price.....\$1 50

In this number J. M. McCann finishes his clear logical dissertation on the "Myth of the Great Deluge," which will be published in pamphlet form at 15 cents. "Liberalism and Earthquakes," by T. B. Wakeman is worth the price of the magazine for a year.

The *Independent Pulpit*, James D. Shaw, editor and pub., Waco, Tex., per annum.....\$1 50

This sterling publication comes to hand filled to the brim with substantial liberal matter. To attempt to even enumerate its contents would be a long task. One contributor kindly treats us to "Spiritualistic Humbug," and "exposes" the phenomenon quite satisfactorily—to those who have never witnessed genuine manifestations.

The *Carrier Dove*, illustrated, spiritual monthly magazine, edited by Mrs. J. Schlessinger, Oakland, California; per annum.....\$2 50

The portraits and biographies given in this number are of special interest; that of Rev. Samuel Watson, the venerable author of "The Religion of Spiritualism," and other works of world wide reputation, occupying the first position, followed by those of Annie Denton, Mahala Garner Payne, and a photograph of Col. C. P. Hatch of Petaluma, Cal., surrounded by spirit friends. The very fact that this beautiful magazine is edited and largely controlled by sister Spiritualists renders it the more valuable to the cause.

SPECIAL NOTICES.

Again we must refer to terms and say that the subscription price will remain until

DECEMBER 1st AT ONE DOLLAR per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents before December 1st we will send Ten Copies, one year to any address; he may order, including his own. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements for and which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

SOCIETY DIRECTORY

Notices of Society Meetings will be inserted in this column at 25 cents for five lines, or less, each insertion, and for each additional line or part thereof.

ST. LOUIS.

The First Association of Spiritualists meets every Sunday at 3:00 P. M. The public are cordially invited to attend.

A Mediums' Meeting will be held next Sunday evening, at half past seven o'clock, at 107 N. Eighth street.

ILLINOIS.

The Southern Lyceum of Chicago meets every Sunday afternoon at Martine's Hall, N. W. Cor. 22nd St. and Indiana Ave., at 1:30 P. M. sharp.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a READY REFERENCE where persons can have their Name, Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00, one year \$15.00 payable monthly or quarterly in advance.

Address or send draft on St. Louis, New York or Postal Note, Post Office order, or small amounts if registered letter.

LIGHT IN THE WEST,

314 Chestnut Street, - - - - - St. Louis Mo.

Campbell, R. A. 418½ Olive St. Teacher and practitioner of Psychic Healing and Palmistry. Office hours 1 to 3 P. M. Consultation free. Correspondence solicited

Cordingley, Geo. V. Independent Slate Writer, holds daily and nightly seances at his home, 1604 Pine St.; also teaches developing classes every day and evening.

Hostetter, Thos. No. 2125 Olive St. St. Louis Mo. Magnetic. Treats diseases with great success, using no medicine.—see advertisement in this paper.

McGindley, Mrs. M. L. Mandan, D. T. Clairvoyant and Business Medium. Six questions answered for \$1. Life Horoscope sent for \$2. satisfaction guaranteed

Mellon, John S. 710 Olive Street., St. Louis has for sale lands in Missouri, Arkansas and Texas. Also agent for the St. Louis Wire Steam Washer

Thayer, Mrs. M. B. 323 West 34th st., New York City. Seance every Thursday eve. Manifestation of flowers. Independent Slate Writing.

Thomas, Dr. R. M. Cardington, Ohio, Manufacturer of Electro Magnetic Battery and Supporter combined, for either sex. Prices \$10 & \$12. See ad. in this paper.

TERMS OF SUBSCRIPTION.

Some time ago we announced that up to September first we would take subscriptions for "Light in the West" at the rate of one dollar per annum. Our friends have been so industrious and successful in securing names that we have decided to lengthen the time and now announce that the price will remain at ONE DOLLAR PER YEAR IN ADVANCE to all subscribers who *subscribe and pay in advance*, before December 1st 1886

Old Mrs. Bently: "I see, John, that this new faith cure has been the means of saving a great many people." Old Mr. Bently: "So I've heard." Old Mrs. Bently: "Well the first time you pass a drug-store, John, I wish you'd stop and get a bottle of it."

MYSTERIES OF THE HAND

Revealed and Explained.

The art of determining, from an inspection of the hands, the person's temperament, appetites, passions, impulses, aspirations, mental endowments, character tendencies.

By Robert Allen Campbell.

This is a book which any lady or gentleman will peruse with exciting interest and from which every reader must receive pleasure, instruction and satisfaction. It is written from a philosophic and scientific standpoint, in a pleasing and lucid style, upon a most fascinating subject, and teaches all the title-page announces.

The subject of character-reading from the hands is here, for the first time, presented in a manner at once acceptable to the educated, and easily understood and practiced by those of ordinary intelligence.

The author has examined, studied and read many thousands of hands—including those of all classes—good and bad and indifferent—cultured, intelligent and ignorant—exalted, commonplace and degraded—eminent and obscure. His delineations are clear, full and accurate, convincing all intelligent listeners.

2mo, over 200 pages, beautifully printed from new stereotype plates, on heavy, extra-quality toned paper, embellished with 43 illustrations, and elegantly bound.

For sale at this Office; Postage 10 cts.

Extra muslin, gilt side-stamp, \$1.50

THE ROSTRUM.

A. C. COTTON, Editor and Publisher

A fortnightly journal devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity.

The ROSTRUM will be supplied to subscribers at the following rates:

1 year \$1.00—6 months 50 cent.—3 months, 25 cents

All money orders and remittances must be made payable to A. C. COTTON, Vineland, N. J.

THE GOLDEN GATE.

A large eight-page Weekly Paper, "Devoted to the elevation of humanity in this life, and a search for the evidences of life beyond." J. J. OWEN, Editor and Manager. MRS. MATTIE P. OWEN, Assistant, San Francisco, Cal. Terms—\$2.50 per annum. Send for sample copies.

THE EASTERN STAR

Has arisen in Maine and you want to see it. Very well send for sample copies and it will twinkle for you.

It shines for human mental liberty with an unfading lustre and arises semi-monthly.

It is a Journal that is wide-awake and alive to your wants. \$1 will cause it to twinkle for you one year. Sample copies cheerfully forwarded.

C. M. BROWN, Editor and Publisher, Glenburn, Me.

THE WATCHMAN.

An 8-page Monthly Journal, devoted to the interests of humanity and Spiritualism.

Also, a Mouth-piece of the American and Eastern Congress in Spirit Life.

Published by Boston Star & Cresent Co., 1090 Central Park Ave. Millard Postel Station, Chicago, Illinois.

Hattie A. Berry, Editress & Mgr., Arthur B. Shedd, Asst Mgr.,

Terms of Subscription, in Advance.

One year \$1.00 | 6 months .50

Clubs of 10 8.00 | single copies .10

Sample copies free.

U. S. Postage stamps will be received for fractional parts

dollar: (1s & 2s preferred).

Remit by P. O. order, drawn on Chicago, Ill., or by

registered letter: \$ payable to

Hattie A. Berry, Editress and Manager.

ONLY THE \$1.00.

Weekly Magnet.

The official organ of

The Iowa Medical Liberty League.

Organized to oppose medical monopoly. To effect a bond of fraternal feeling and a unity of interest and effort among practitioners and patrons of "irregular" means of cure; to collect human experience in harmless healing; to discuss, collect and disseminate important facts concerning the persecution, practice, progress and success of all safe cures.

The five cents postage required for sample copies and terms to agents will be refunded to those who think they are not worth it.

Des Moines, Iowa.

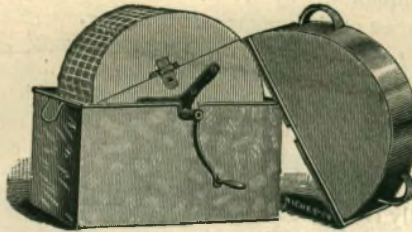
Painless Dental Rooms.

S. E. Cor. Ninth and Washington Ave.,



Dr. D. JACOB.
Dr. I. RADOMOKY

ST. LOUIS WIRE STEAM WASHER,
Office 710 Olive Street, St. Louis, Mo.

**The Greatest Invention of the Age.**

A child eight years old can operate it. Does not wear or tear the clothes as the washing is done entirely by the power of steam.

Saves labor, time, soap and clothes. The machine will wash 25 shirts in 25 minutes.

The machine passes directly through the clothes and washes them evenly and not in streaks, and bleaches them at the same time.

PRICE \$6.00

HELPS TO LITERATURE STUDY.

1. Outline studies in Holmes, Bryant, Whittier, their Poems. 32 pages. 10 cents.

2. Outline Studies in the Poetry and Prose of James Russell Lowell. 31 pages. 10 cents.

3. Ten Great Novels. Suggestions for Clubs and Private Reading. 23 pages. 10 cents.

4. Selections from Robert Browning and others for Children, Teachers and Parents. 62 pages. 20 cents.

5. Unity Clubs. Suggestions for the formation of study Classes in Literature. 21 pages. 6 cents.

The Five Pamphlets, post-paid, 50 cents. Address

CHARLES H. KERR & Co., 175 Dearborn St., Chicago.

THE NEW YORK BEACON LIGHT.

An Independent Weekly Spiritual Journal, giving messages from our loved ones in spirit life and containing matter of general interest connected with Spiritual Science.

Free from controversy and personalities.

Mrs. M. E. WILLIAM, Editor and Publisher.

Subscription Rates:

One Year, \$2.00. 6 Mon., \$1.00. 3 Mon., \$0.50.

POSTAGE FREE.

Rates of Advertising:

One dollar per inch for first insertion; fifty cents for each subsequent one. No advertisement inserted for less than \$1.00.

Specimen Copies sent free on Application.

Newsdealers supplied by the American News Co., 39 and 41 Chambers Street, New York.

All communications and remittances should be addressed to Mrs. M. E. Williams,

232 West 46th St. New York

FACTS

A Monthly Magazine devoted to MENTAL & SPIRITUAL PHENOMENA including Dreams, Mesmerism, Psychometry Clairvoyance, Clairaudience, Inspiration, Trance and Physical Mediumship; Prayer, Mind and Magnetic Healing; and all classes of Physical effects.—Single Copies, 10 cts. \$1 per Yr. FACTS PUBLISHING CO., (Drawer 5323.) BOSTON, Mass.

THE CARRIER DOVE

An Illustrated Monthly Magazine devoted to Spiritualism and Reform
EDITED BY MRS. J. SCHLESINGER.
DR. L. SCHLESINGER }
MRS. J. SCHLESINGER } Publishers.

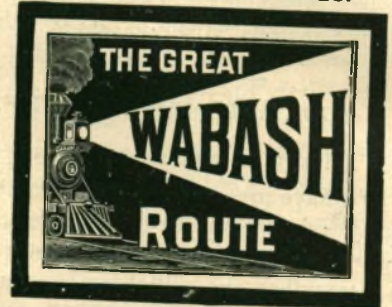
Each number will contain the Portraits and Biographical sketches of prominent Mediums and Spiritual Workers of the Pacific Coast, and Spirit Pictures by our Artist Mediums. Also, Lectures, Essays, Poems, Spirit Messages Editorial and Miscellaneous Items.

Terms. \$2.50 Per Year. Single Copies 25 cts

Address all communications to THE CARRIER DOVE, 864 1/2 Broadway, Oakland, Cal.

THE POPULAR RAILWAY

OF THE CENTRAL STATES.

**ONLY LINE**

Reaching by shortest routes all the following large cities:

ST. LOUIS, INDIANAPOLIS,
CHICAGO, FORT WAYNE,
DETROIT, LAFAYETTE,

TOLEDO, SPRINGFIELD,
ANN ARBOR, QUINCY,
KEOKUK, PEORIA,

KANSAS CITY, COUNCIL BLUFFS
ST. JOSEPH, OMAHA,
DES MOINES, OTTUMWA.

Embracing the Principal Points of the Six Great States of Michigan, Ohio, Indiana, Illinois, Iowa and Missouri, with Branch Lines or Close Connections to other cities not mentioned above.

THROUGH SLEEPING CAR LINES

Between St. Louis, New York and Boston, via Niagara Falls; Chicago and New York, via Detroit and Niagara Falls; St. Louis and St. Paul and Minneapolis; St. Louis and Chicago; St. Louis and Kansas City; St. Louis and St. Joseph; St. Louis and Council Bluffs and Omaha; St. Louis and Des Moines; St. Louis and Toledo; St. Louis and Detroit; Chicago and Kansas City; Kansas City and Des Moines; Detroit and Indianapolis.

THE BEST ROUTE

Via Detroit or Toledo, to all parts of the EAST; via Detroit, Chicago, Ottumwa or Des Moines, to all parts of the NORTH; via Indianapolis, St. Louis or Kansas City, to all parts of the SOUTH; via Kansas City, St. Joseph or Omaha, to all parts of the WEST.

NO ONE CAN EQUAL THE CAR SERVICE OF THE

GREAT WABASH ROUTE

It includes Handsome New Coaches, Luxurious FREE Reclining Chair Cars, the Best Equipped Dining Cars on the Continent, the latest and most Elegant Pullman Buffet and Sleeping Cars, the Splendid and Novel Mann Boudoir Cars and Palace Woodruff Sleeping Cars.

EVERYONE WHO TRAVELS should determine before starting to make a portion of his journey, or all, if possible, over the WABASH, ST. LOUIS & PACIFIC RY. Any Coupon Ticket Agent in the United States or Canada will sell you tickets via the and give all desired information. WABASH For Maps, Time Tables, etc., write to

F. CHANDLER, Gen'l Pass. and Ticket Agent, ST. LOUIS, MO.

WEBER'S MAGAZINE**OF Human Culture.**

Devoted to Physical, Mental, Moral and General Self-Improvement, will be sent for the next three months FREE to any one who says where he saw this, and sends us his address together with 10 cents to pay postage, etc. Remember this chance is not open long and should be accepted at once. We have secured a number of the most able contributors, who will supply our columns during 1886 with choice articles on those all important subjects. It is worth its weight in gold to everybody. Subscription price is only \$1.00 per year. Agents wanted everywhere. Address M. S. WEBER, Pub., FARMERSVILLE, PA.

THE LION REMEDIES.



LION REMEDY No. 1

Cures all diseases of the Liver and Kidneys, such as Diabetis; Bright's Disease; Stone in the Bladder; removes Gall Stones; cures Dropsy; Enlargement of the Liver and Spleen; destroys Tumors etc. \$1.00 per bottle, 6 bottles \$5.00.

No. 2

Cures all diseases of the Blood and Skin, such as Scrofula, Salt Rheum, Cancer, Cancers, Erysipelas, Eczema and all Blood Poison. \$1.00 per bottle. 6 bottles, \$5.00.

No. 3

Cures Rheumatism, Neuralgia, Sciatica Affection, Gout, St. Vitas' Dance, Nervous Headaches, and all nervous disease, etc. \$1.00 per bottle. 6 bottles, \$5.00.

No. 4

Cures Coughs, Bronchitis, Consumption, Asthma, Hay Fever and Catarrh. 50 cts. per bottle. 6 bottles, \$2.50.

No. 5

Cures Chills and Fever, Paralysis, Intermittent Fever, Malaria, etc. \$1.00 per bottle. 6 bottles, \$5.00.

CHICAGO, ILL., May 3, 1886

LION REMEDY Co.—Allow me to add my testimonial in praise of your Lion Remedy No. 2. I have taken three bottles and I never felt so well from the use of any medicine in so short a time. Its action on my system is magical, and I consider your Remedy No. 1 as the best liver and kidney remedy I ever used, and freely recommend it to all suffering from these troubles or biliousness. Yours respectfully,

JOHN LYNCH, 222 W. Randolph st.

THE LION REMEDIES

are Nature's most potent agencies for curing disease, as they are made from the very best roots, herbs, barks and gums that grow in this and other countries, their curative powers have been thoroughly tested and proved to be all we claim for them.

As it is impossible to combine the different properties required for different diseases in any one compound, preparation or remedy, we have carefully prepared and arranged (NINE) different remedies, each one adapted some special case.

These remedies have been used for the last ten years in New York, Boston, Chicago and other large cities and towns. It is their wonderful success in eradicating old chronic diseases completely from the system, and restoring the patient to perfect health, that has induced us to advertise so extensively that all may know of their great curative powers and be persuaded to try them, whatever their disease may be, even if their physician has given them up as incurable, for the Lion Remedies have cured many (of so-called incurable) when everything else has failed, as some of our testimonials will show.

THE LION REMEDIES are put up in large bottles. We have given only a few of our many testimonials (that are in our possession) in favor of the LION REMEDY, showing clearly that the claims put forth in their behalf have truth for their foundation.

Ask your Druggist for them, if he does not have it and you cannot wait send direct to us. Remit by P. O. money order, Postal Note or Registered letter, giving full Name, Town, County State and Express Co. Address

LION REMEDY CO.,

No. 16 North Ada St., - - - CHICAGO, ILL.

CHICAGO, ILL., April 29, 1886.

LION REMEDY Co.—I would like to add my testimony in praise of Lion Remedy No. 1. For Liver and Kidney Troubles and Biliousness it excels any thing I have yet tried. My mother has used it for stomach trouble with success. For twenty years she was compelled to subsist on two meals a day, and her foot always distressed her, but at present she eats her three meals a day with a relish and with no distress whatever. Yours truly,

FRED. E. JONES, 996 W. Monroe st.

CHICAGO, ILL., May 13, '86.

LION REMEDY Co.—I take great pleasure in stating that the Lion Remedy No. 3 is a sure cure for Rheumatism. After taking one bottle of your medicine I was greatly relieved, and when I had taken two I was entirely cured.

Yours truly,

E. RISLY, 314 Fulton St.

No. 6

Cures all Uterine troubles, removes Obstruction and Irregularities, cures Back Ache, Falling of the Womb, Leucorrhea, Piles, Costiveness, etc. It invigorates, strengthens and gives tone to the whole system; \$1.00 per bottle. 6 bottles \$5.

No. 7

Restores lost vitality and assimilated with the blood becomes part and parcel of the whole system; cures impotence, strengthens and vitalizes every part. \$2.00 per bottle. 6 bottles. \$10.00.

No. 8

Cures Dispepsia, Heart Disease, Habitual Costiveness, Sour Stomach, Dizzy Head, Coated Tongue etc. \$1.00 per bottle. 6 bottles, \$5.00.

No. 9

Will destroy the morbid appetite for Alcoholic Drinks, Opium, Morphine etc. \$1.25 per bottle. 6 bottles, \$6.00.

NEW YORK CITY, April 1, 1886.
LION REMEDY Co.—For several years every spring has found me afflicted with deranged liver and kidneys which generally debilitated me from 6 to 8 weeks, causing much anxiety as well as many doses of disagreeable medicine. Learning of the Lion Remedies I was induced to try them, having little faith in their efficacy. Before I had finished my 2nd bottle I was in my usual good health. To the suffering I would say: don't give up in despair. Give the Lion Remedies a trial.
J.R. NICKLES, Druggist, 679 B'dway.

ADVERTISERS or others, who wish to examine this paper, or obtain estimates on advertising space when in Chicago, will find it on file at 45 to 49 Randolph St. **LORD & THOMAS.**
the Advertising Agency of

— THE —

Four Gospels in One,

BY ROBERT ALLEN CAMPBELL.

Second, revised edition. 12 mo. Cloth extra. 233 pages.

A work embodying in one narrative every statement in Matthew, Mark, Luke and John, in precisely the language of the Bible WITHOUT COMMENT.

The work is divided into sections, which are arranged in chronological order. The heading of each section indicates the central thought—locates as far as possible the incidents and shows the exact chapters and verses that are woven together to make up the narrative.

It represents the things recounted by the several evangelists, before the reader, in their proper connection, and thus enables him to take in at a single view, what would require no little time and difficulty to search out for himself. The index to the subjects treated is very full, directing the seeker's attention at once to any point of the evangelic history he wishes to examine. The exact words of Scripture are faithfully preserved throughout, and the work will prove of much service in facilitating a fuller and clearer understanding of the narrative.

The many flattering notices which the work has received (some of which we give below) and the repeated calls for the book since the first edition, published in 1871, was exhausted, have induced its publishers to issue the present edition, which they hope will command the large sale which it so well deserves.

We most heartily commend the volume.—N.Y. Independent.

The plan is a most excellent one, and needs no commendation from any quarter.—Louisville Courier Journal.

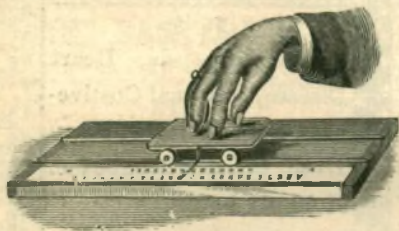
PRICE, \$1.50 or with the words of Jesus colored red \$2.00

Astonishing Offer.

SEND three 2 cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

Dr. A. B. DOBSON, Maquoketa, Iowa.

Evolution of Planchette!



— THE —

PSYCHOBRETTE

— OR —

SPIRIT TALKING BOARD.

Interesting and Instructive.

A SURE GUIDE TO MEDIUMSHIP!

Scientists Mystified!

Investigators Puzzled!

Spiritualists Pleased!

Beautifully made and easily operated. Price \$1.00 each, or \$1.25 delivered to any part of the United States. Trade orders solicited. Send for descriptive circulars to

LEES' MANUFACTURERS' AGENCY,

142 Ontario Street, CLEVELAND, O.

MISS MARY DUFF, CLAIRVOYANT AND WRITING MEDIUM.

107 North 8th St., St. Louis.

FRED A. HEATH

The Blind Medium,

will give readings by letter, giving future business prospects and other items of interest. Send 25 cents, lock of hair and stamp. Address 27 Lawrence street, Charlestown, Mass.

FOR PHYSICAL AID

Send six cts. postage, name, age, sex, leading symptoms and receive diagnosis of your case with directions that will lead to recovery. **MAGNETISED SILK** that has the miraculous power of giving relief to painful disorders, sent for 15 cts. per sheet, 4 for 50 cts, 10 for \$1.00.

Address: Dr. FRANKLIN WRAY, Andrew, Iowa.

Mrs. S. C. Scovell, PSYCHOMETRIST — AND — SPIRIT MEDIUM.

To put yourself in magnetic rapport with her spirit band, send lock of hair, name, age and sex. She will diagnose your disease, or give valuable advice in all social and business matters. A trial reading will be given for 25c; full reading, \$1.00. Will fill lecture engagements in Missouri and Kansas. Correspondence solicited. Address her at COLUMBUS, Kansas.

Nature's own Restorer, Electricity.



Dr. R. M. Thomas Electro Magnetic Battery and Supporter combined has restored many invalid to health and happiness, after the most eminent Physicians had failed. Prof. A. B. French of Clyde O. says "your belt has done more than you claimed it would for me." Invalids should investigate this wonder of wonders that is used and endorsed by Physicians. Can be worn by either sex, a specific for all kidney disease, rheumatism, female weakness, general debility, nervousness, and many ailments flesh is heir to. Price of Belt furnished in red Morocco \$10 white kid \$12. When ordering send size around back and abdomen. Send 4cts in stamps, and leading symptoms to Dr. R. M. THOMAS, Lock Box 417 Cardington, Morrow Co., Ohio, and he will return you a scientific diagnosis, and book of testimonials free.

Spore Killer

Has proved to hundreds the fact that disease cannot exist where it is freely used in connection with

Electric Anti-Bilious Pills

And plain, systematic living. A clear mind and sound body is obtained, which is the secret of all success. Price 25 cts. Manufactured by

Mrs. L. B. Hubbell, Norwich, Conn.

Mrs. M. E. Shaw
2706 INDIANA AVE.

TEST MEDIUM

Office Hours 10 to 4.

Take Gravois Road Cars

C. L. HERRING.

Magnetic Physician.

Has returned from his summer trip east and is to be found in his office at 2937 OLIVE ST.
No medication or electricity.

DR. J. C. PHILLIPS,

Clairvoyant & Magnetic Healer

My powers and skill are well known to the public.

Correspondence Solicited.

OMRO, Wisconsin.

MAGNETISM!

When Medicines Fail Try
MAGNETIC TREATMENT.

It is the life giving principle. It penetrates the nerve centers. Equalizes the vital forces. Removes pain, and is KING over RHEUMATISM, NEURALGIA, PARALYSIS and all nerve diseases.

Dr. DeVOE, 1240 FRANKLIN AVE., ST. LOUIS.

FITS To those afflicted with this terrible disease we say,—do not be discouraged when your physician says your case is incurable. I guarantee to cure if you try my special treatment. *Correspondence Solicited.*

MARY DUFF,

CLAIRDESCENT PHYSICIAN

107 N 8th St. - - ST. LOUIS, MO.

BEN MILLER,
Fashionable
HATTER,
GLOVES, UMBRELLAS, etc.
605 Franklin Ave., St. Louis, Mo.

CORNS EXTRACTED

Without Pain.

25c each. All troubles of the feet treated in a skillful manner.

Dr. N. Kennison & Son.

Also a lady manicure to attend to the Finger Nails

623½ Olive Street, St. Louis.

M. GOETTLER and CO.

1260 S. BROADWAY.

KEEPS A LARGE LINE OF

Hats! Hats!

Established 1863.

Correct Styles at Moderate Prices.

American Nonconformist

Edited by James Vincent, and published by H. & L. Vincent, at WINFIELD, KAS.

Now in its VI volume. Devoted to total and immediate emancipation from slavery to bond holders, railroad corporations, national bank and ecclesiastical dictation. Terms, \$1.50 per an.